AN EPISTLE TO THE GREEKS.

ESPECIALLY

those in and about *Corinth* and *Athens*.

Containing certain *Queries* propounded to the *Priests* and *Doctors*, and all the rest of the Members and Officers belonging to under the two Churches of *Greece* and *Athens*, which is of concernment for the view of them all throughout the WORLD.

Written in *Egripo* in the Island of *Negroponte*, By a Servant of the Lord: *J. P.*

LONDON:
Printed for *Thomas Simmons*, at the *Bull* and *Mouth*, within *Aldersgate*. 1661.

To the Reader.

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The Day will declare the Dreadfull and Mighty Work

ment, in the work of the Lord, in love unspeakable to all souls, I shew unto the people their states, and unto the sons of men how they stand in the sight of God, my testimony reaching that of God in mens consciences, to the measure of the Light in all, desiring only to be made manifest, which, when the sinner is convinced of his sins, and the wicked man converted in his mind, and turned from the evill of his wayes, then shall they confesse of a truth, the blessed day of the Lord; and say, Surely it was well for us, that the Prophet spared not to shew unto *Judah* her sins, and unto *Jerusalem* her transgressions; Yea well sprang forth that day, and that hour, was the certain timely season of the appearance of mercy, and manifestation of loving kindnesse, wherein *Nathan* was sent to shew unto *David* the treachery and rebellion of his heart. And now what am I that God should remember me, also with the mercies of *David* to shew me my transgression, that by his word I may be converted and healed?

Verily of none other do I make mention, but only of the name of the *Holy One*, and that which proceedeth from his presence, declaring this Dread, shewing unto all people the Door of mercy, the Fountain of life, the Gate of knowledge, & everlasting treasure of undefiled pure wisdome. For as much as the Lord holdeth forth a day of visitation unto all, that the whole world may be left without excuse in the day of Gods dreadful judgements, when the compleat fulfilling and finishing of the time cometh to passe, of the full gathering of the scattered Seed, in the Fields of the Earth, and full calling of his Remnant from the four windes of the Heavens, throughout all Nations, Kindreds, Countryes, Tongues and Peoples; and the Lord hasteth the Reaping of the Harvest. A warning to the World to repent, and this to the Debtors, and Captives of the house of *Israel* is sounded, and sounding. The year of Jubilee beginneth in the morning season, yet a little while, and your slumber will be over, and the clouds of the night will passe from the sphear of your low degree, which ariseth, and will quickly passe over the Sun of another exalted Nation. Oh how doth the day change the times, the Children

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are become Dogs, and the Dogs which were, are become the glory of the earth; and who hath an eye to see, or a heart to believe, that this is come, it cometh, and is at hand, that the Dogs shall eat the Childrens bread, and no more shall their name be a reproach among the Gentiles, but their day of Son-ship shall be the Dread of the Heathen.

Who is he now that will set Briars in the way, or Thorns in the breach of the Gap which the Lord hath made, and who is he that contendeth against his maker, saying, why cometh this thing to passe, mine hand is turned against it? *Ye despisers, wonder and perish, behold I work a work in your dayes, which if a man should tell it unto you, ye shall in no wise believe it.* And you that resist, are but for the consumption of the fire of Gods jealousie, in the day of his wrath.

A warning, a warning to the whole world is come, it cometh, it hath sounded, and is sounding. The mighty day of God is at hand; therefore whilest you have time, repent.

And although the *Gentiles* resist, and all the Heathen everywhere gain-say, yet the Lord will be glorified over all the world, unto whom the Light is the sure message of the Most High, whether they will hear or forbear.

AN EPISTLE TO THE GREEKS

I Have heard a rumor in mine ears of a hard cry among the people; Alas, alas! Our glory is defaced, and our ancient praise and renown is utterly defamed; Our wives are made the Vassals of other women, and we are become slaves to a strange Nation; We are in more under the Government of the Scepter, which swayed our Fathers, but the wills of another people works violence over us; Our houses are but as habitations sent unto us, and our substance and portion, at pleasure may be spoyled by the hand of the Devourer; Our children unto us are not as were the children of our fore-fathers in their Generations our wives and children, treasure and substance, is but a burden unto us, when the eyes of our Lords looks over us. Alas, alas! our misery is great, and none regardeth it, the sound of our cry hath reached far, yet few have pondered it. And the Lord said unto me, Cry also among the Professors of Christian Religion, even thus it is come to passe in many Regions of the earth, the bondage it great, and the captivity is doubled with violence, and with cruelty; The chains and yoaks are twice laid on, and the people are under the indignation of the Lord; The judgements of their adversaries lyes heavy upon their heads, and their Loins are banded with the oppressions of their Rulers, as with Iron and with Brasse, and they cannot break the Cords to cast off their burdens; and this, and

and much more, is the misery of the Greeks, which their fathers iniquities first brought upon their heads in their dayes, and the children of their Generations drinking of the Cup of their abominations, unto this present Seed of evill doers; Wherefore the hand of vengeance still toucheth their shoulders, and in this manner God hath seen it equall, to lay the burden upon that man, which with his transgressions hath laden and pressed down the righteous soul of the Lord, as a Cart is laden, and pressed down with sheaves.

This is the end of their labours, they ploughed the fields of the pleasure of their own hearts, they sowed the seed of unrighteousnesse in the depth of the ground of iniquity, who notwithstanding the Lord watered them with the water of adversity, yet returned they not in the day of affliction, wherefore of corruption they have reaped this abundance of misery.

Ye Greeks unto whom I write, for the seeds sake, as a husband unto a wife, not covering the diseased parts, or falsly salving up the screst, and most dangerous wounds, not seeking to seal up your states in hidden sentences from your understandings, or your conditions in parables, nor to shut the door of the Kingdom against the seed of the Kingdom. It hath pleased the Lord, (contrary to every part of the natural, and desire of the carnall) to lead me through some of the Countryes, wherein as Sojourners you are Inhabitants, among whom I did earnestly seek, but could not find, and then I returned to the Lord, and sought with tears, yet truly could not find one in a City that was worthy. Ye ought to hear with me for the Truths sake, nevertheless, whether you will hear or forbear, for the Lords sake, and his seeds sake, I am obliged by that which stretcheth forth love unto souls, in this manner to stretch forth mine hand, to draw back the Curtain, that you may look to the Light which breaks through the Lattice, and to remove the skirt which is folded over your nakednesse, that your eye may see your filthinesse.

O misery, misery, the seed is in bondage, that's your greatest misery within, the burdens of which is the ground of

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your misery without; Consider, consider, and lay it to heart, use diligence in the search of your hearts, for the Lord God cometh quickly, to try and to search every heart, and to reward and give unto all according to their deeds done in the body, whether they be good, or whether they be evil.

Consider your Life, which is the ground, and cause of the
Jer. 23. 10. *mourning of the Land.* I have passed through you, and have seen the life of your people; Behold abominable swearing, lying, cheating, coveting, drunkenness, whoredom, adultery,
Rom. 1. 23. 24, &c. murder; *Changing the glory of the incorruptible God, into Images, made like unto corruptible man. Wherefore God also hath given you up to uncleanness, through the lusts of your corrupt hearts. Who have changed the truth of God into a lye, and do worship and serve the Image of the creature, more than the Creator.* Whose own Image only praiseth him, who is blessed over all for ever, and evermore, *Amen.*

And this is truth in the presence of the Lord God of Heaven and Earth, and unto the Light of Christ which shines in all your Consciences, which shews you all your sins, even unto that true Witnesse in your own hearts I speak. I have been an eye witnesse of the bowing of the bodies of many of your people, unto the works of your Fathers idolatrous hands, unto which your corrupt hearts and deceitfull affections are joyned, whilst not one of you in a Nation, which mine eye ever beheld, came to bow his heart in Righteousnesse, and his life in Spirit and Truth before the Lord God who is a
John 4. 23. Spirit, *whose day cometh, and now is, that the true Worshippers do worship him in Spirit and in Truth.*

And for as much as Ye, with other Idolaters, do make these few following dark words, the seeming ground of your standing places, saying, *Viz. That you are the Roman Catholique Church, and that you believe in Christ, and do believe the words and Doctrine of Christ, the Scriptures of the Prophets, and writings of the Apostles, and that you hold the Precepts, and do follow the instructions of the ancient Fathers, &c.*

Answ.

You whose Fathers made many Temples, and painted Pictures therein, that they might worship and bow down unto the works of their own hands. Ye see the day in the midst of your calamities, and time of sorrows, how that many of the houses which they built are left unto you desolate. And if now you the seed of the corruption of their generation, were but come to the losse of your Fathers naturall Image in your carnal hearts and affections; You would also as clearly discern your greatest misery, which through the grosse vail of darknesse over your hearts, is hid from your eyes. Oh the captivity, the captivity, you are held in the possession of bondage and captivity, under the profession of the name of Christ and Christians, in the lusts of unrighteousnesse, and the pleasures of sin and iniquity, and this hath brought blindness, and spread ignorance as a thick cloud which covers the understanding part, wherefore you are strangers unto, and as a people not having knowledge of the seed of God, which notwithstanding the hardships of your outward sufferings, and the scourge of your bodyes, yet the seed of the Kingdome lyes laden with your lightnesse, and is heavily pressed down with the excessive weight of your numberlesse oaths, and other abominable sins and transgressions; Ye are blinded, ye are blinded, through the multitude of your corruptions; your whole body is become a lump of misery; You daily add murder unto mischief, without respect, or any regard to the life of the innocent, and after your adulteries, you retain not the thought of the succour of the life of the Virgin Daughter, which ye have abused through the lusts of uncleannesse, and so you add sin unto sin, binding your selves under the perpetual oath and curse of cruelty, in the bondage of your own misery, and captivity. Wo is me for you, the love of my bowels to the seed is made a brook of bitterness in my belly; For your sakes I am as one that hath eaten affliction, and swallowed up sorrows, as in the day of trouble. Oh how hath the night been tedious to my watchful eyes, which the strength of your miseries kept open, when slumber had no power to shut them; wherefore now I call, and with a loud voice lifted over your Land, I cry, *Come forth ye carelesse minds, stretch forth your feet, ye regardlesse*

gardlesse hearts, out of the Bed of the miserable slumber of your starved soules.

Awake, awake to the mourning, and arise and come forth to the lamentation, for your losse. O weep, weep for the woe is your own, for your own wickednesse. Consider and lay it to heart, should not the hour of distresse bring sorrows and mourning upon your hearts? Oh wherefore then hath the Lord looked, and beheld your Land hath been filled with lightnesse, and ye have not forgotten the vain words of the former Generation, but with a foolish confidence have believed and trusted in their lyes, as if the credit of the deceitfull words of their wicked inventions, should stand the salvation of your miserable sinfull soules.

Seeing therefore unto this day ye have been grossely deluded and deceived, under the profession of the name of the *Roman Catholique Church*, I shall answer the vanity of your Faith, with a few words of Truth. God who in the dayes of old chose unto himself a peculiar people of the seed of *Israel*, according to his promise unto *Abraham*, also in the fulnesse of the dispensation of time, sent his onely begotten Son a Light into the world, that the world through him (who is the Light) might believe, and have everlasting life, by whom the Apostles and Saints in them dayes were gathered unto God, and were made Members of the *Church of the first born which are written in Heaven, who is the Resurrection of the dead*, and of this Church of God, and of his Son Jesus Christ, *of which Christ is now the Head*, as he was in the dayes of the Apostles, who wrote of this Church, who therefore was, and is the Head; *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish, and that in all things he might have the preheminence*. And of this, and none other Church did the Lord speak, and the Apostles write; but as for the *Roman* Catholique Church, neither have I by any testimony heard, or by any writing of the true Prophets, the Declaration of Christ, or in the writings of the Apostles, read of any such Church should be, as of the Truth, or stand as in the Truth, or that unto the Members thereof, the Truth should be only committed; Although this I say, that the Scriptures do make mention, that once there was an assembly of Saints which lived in *Rome*, as there did also

Heb. 12. 23. Acts 20. 28. Matth. 16. 18.

Ephes. 5. 13. Coloss. 1. 18.

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in other places and parts of the earth, among whom the truth was in power received, in the day of the prosperity thereof, untill the time of the apostacy came in, and the working of the mistery of iniquity waxed great and spread over the face of the earth, even among all people who received the sound of the Declaration of the birth of a Son in the City of *David*, Jesus the Christ, whom the Prophets propheſied of, ſhould come; and of this apoſtacy and falling away, Chriſt himſelf, (who is the ſum and ſubſtance of the Law and the Prophets) ſpake of, ſaying; *There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders, inſo much that if it were poſſible, they ſhould deceive the very Elect.* And this iniquity began to work in the dayes of the Apoſtles, of which *John* in this manner did write; *They went out from us, but they were not of us*; by which he knew that it was the laſt time as they had heard that Antichriſt ſhould come, and ſaith he, *even now there are many Antichriſts*; Wherefore he alſo exhorted the Brethren, that they ſhould not believe every Spirit, but to try the Spirits, whether they are of God, becauſe many falſe Prophets were then gone into the world. And *Paul*, he teſtifieth his knowledge, ſaying, *After my departing ſhall grievous Wolves enter in among you, not ſparing the flock, and alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things to draw many Diſciples after them; therefore watch and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with teares.* And this in meaſure came to paſſe whileſt *John* was; *Paul* alſo, he bore further witneſſe that this thing muſt be, even the falling away, elſe this day, which is now come, and coming could not come: and he ſaid then in his day alſo, *That the Myſtery of iniquity doth already work, only he who letteth, will let, untill he be taken out of the way, and then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his coming, even him whoſe coming (mark his coming) is after the working of Satan, with all power, and ſignes, and lying wonders, and with all deceivableneſſe of unrighteouſneſſe, in them that periſh, and for this cauſe ſeeing they received not the love of the Truth, God ſhall ſend them ſtrong delusion, that they ſhould believe a lye, that they all might be damned, who believed not the Truth, but had pleaſure in unrighteouſneſſe;*

Math. 24. 24.

1 Joh. 2. 18, 19.

1 John 4. 1.

Acts 20. 29, 30, 31.

John 1. 9, 10.

1 Theſſ. 2. 7, 8, 9

In which state and condition of vanity and unrighteousnesse, I find the *Roman* Catholique Churches, as a people miserably spoyled, through the deceit of vain Philosophy, *Walking after the Traditions of men, after the Rudiments of the world, in the unrighteousnesse and uncleanesse thereof, in fornication and covetousnesse, in drunkenesse, pride, malice and murder, lying and swearing, vain jesting, and foolish talking*, As a people through the abominable lusts of uncleanness in your lives, void of the knowledge, or at least wise not considering, and laying it to heart, how *That no unclean person, nor Idolater hath any inheritance in the Kingdome of Christ, and of God*; being as it were stupified and benummed in your senses, so far degenerated from the power of Truth, and mystery of Godliness, that ye have lost the generall forme, and do retain but the least part thereof; wherefore among you, and upon you, the words and prophesie of the Apostle is fulfilled, *Evill men and Seducers shall wax worse and worse, deceiving, and being deceived*. And yet a little while, and it shall also be shewn unto you that desire to understand, wherein you are fallen below the form of the profession of Godliness, as in divers particulars I shall query for the opening of your understandings, that by your diligent search in the Scripture with the Light you may see, which will effectually make for the manifestation of the ground of your customes and practices, in your idolatrous and superstitious worships. And this unto you all is held forth, for the tryal of your wayes, seeing the Lords mighty day is at hand, which will rip open and make manifest all hearts, and declare and preach that which hath been hid in secret upon the house tops. Many of your Fathers were the worshippers of the works of the *Philosophers*, untill the sound of the fame of Christ came among them, whose Miracles and Resurrection confounded the depth of the working of their wisdom, by which the wise men came to confesse a greater than themselves, which suddenly rang through the Nation, and so from Nation to Nation, from the report and credit of the confession of the *Philosophers* and learned *Doctors*, the ignorant also in all your Nations joyned with the humane learned, and so with one consent they cryed up the name (to wit) of Christ, whereof they had received the report, who sometime before that had slaughtered the Apostles, who finished

Colos. 2. 8.

Ephes. 5. 5.

2 Tim. 3. 13.

fied their testimonies in the Life and Spirit of Jesus, holding forth his name in power, whose name in words, as the Apostacy came and grew as the deceivers, and false Prophets, and false Brethren, and false Apostles went forth, your Fathers the *Philosophers*, and wise men came to confesse; mark the time of the coming in of this, which at this time ye stand in, which had not an entrance, by the Doctrine or Example of *Peter*, or life and preaching of *Paul*, but by such as was spoken of, should destroy the little flock of Christ, and make havock of the Heritage of God, concerning whom, I have shewn you *John* witness, and *Pauls* testimony, and yet furthermore do write *Judes* and *Peters* prophesies; *For there are certain men crept in unawares, who were before ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, filthy dreamers, that defile the flesh, murmurers, complainers, walking after their own lusts, and their mouth speaking great and swelling words, having mens persons in admiration, because of advantage*; Such as the Apostles of our Lord spake of should come; Mockers, who should walk after their own ungodly lusts, who are sensual, having not the Spirit of Truth. Jude 4.

To the Church saith *Peter*, *There shall be false Teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways, of whom the way of Truth shall be evil spoken of, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, and hearts they have exercised with covetous practises, cursed children which have forsaken the right way, who are the Angels which kept not their first estate, but left their own habitations, God hath reserved in the everlasting chains under darkness, into the judgement of the great day.* Seeing therefore that the Scriptures are true, as is manifest by the coming of these things to passe, according to the words of the Apostles prophesies, and finding you in the cursed ground, and nature of uncleanness, bringing forth fruits of iniquity. 2 Pet. 2. 1.

Hereby I know, *even by your fruits*, into what stock you are grafted, mine instrument hath reached your root. And again, I say all men upon the face of the earth, who have the least discerning, may truly understand that ye are in the Apostacy, working the unrighteous works of your Fathers, who were the first Apostates from the true Faith, in whom iniquity wrought Matth. 12. 33.

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in a myſtery, who when Satan had his end in deſtroying to the uttermoſt, in the ſlaughter of all the holy Apoſtles, in like manner as the *Jews*, after they had ſlaughtered the true Prophets, garniſhed their Tombs, in honour of their perſons, even ſo alſo did the Deceiver ſet your Fathers awork to build Idols Temples, and to draw out the Saints Pictures, and to do homage to the Pictures of Chriſt, *Mary*, and the Apoſtles, in honour of their Perſons, and thoſe things which your Fathers built, ye garniſhed, wherein ye witneſſe that ye are their children, and are filling up the meaſure of their iniquity; and thus the Devil gained his dominion in you, and among you, by transforming himſelf (in a nearer ſhape) like an Angel of Light, in divers other things and Ceremonies, and wrought in, and among your Fathers, as he did in the dayes of old among the ſons of men, who ſought out many Inventions, inſomuch that the righteous ſoul of God was grieved with them, ſo that God repented that he had made man; for ſtraigheway after the ſpirit of Antichriſt had ſo greatly wrought through the earth, as that Nations came under, and in ſubjection to the wills of the *Philoſophers*, even to the confeſſing of the name of Chriſt outward; Your Fathers they entered into divers conſultations, and what they ſought out by their Inventions, were ſet up as Laws and Ordinances, and Statutes in the forms of your worſhips, and thus came in as I have ſaid, the buildings of *Idols Temples*, the carving of Images, the painting of pictures, the making of Beads and Croſſes of Wood, Bone, Stone, Gold, Silver, and other dead created things, and the Invention of Candles, and Lamps, and Altars, for your ſacrifices, and all manner of Surpleſſes, and deceitful coverings, and hoodwinking garments, the obſervations of times and ſeaſons, and weeks, and dayes, and divers other hereſies, and damnable doctrines of Devils, *Forbidding to marry, and to abſtain from meats, which God had created to be received with thanks-giving.* All theſe and many more of your cuſtomes, and Idolatrous worſhips, are neither according to the command of God, or of Chriſt, or the preſident or example of the Holy Apoſtles, through the Witneſſe of the Scripture; In few words, the root of theſe things was the invention and working of iniquity, in the hearts of your Fathers, through the deceitful motions of Satan

1 Tim. 4. 1, 2, 3.

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and so whereas you say, That you have the doctrine of the ancient Fathers. I answer, It is true, you stand in the error of their wayes, I see and savour you in the foot-steps of their ungodly lusts, as the Scriptures declares, and not only those in the days of old, but also unto this time you have many Fathers upon earth, whereby your own confession bears witnesse against you, that you have not learned of Christ, *who is the way to the Father*, which all that beleeve in him, have but one *Father which is in Heaven*. Math. 23. 9.

Furthermore in your prayers to *Mary*, and supplication to the Saints, to mediate and make intercession for you; O miserable blindnesse and lamentable darknesse, how strongly hath Satan chained your hearts, that you lye under so great a cloud of ignorance? Oh what is your losse, through the vented conceptions of the inventions of your Fathers, how in vain have they professed the Scriptures, and in their words and smooth language owned Christ, and the doctrine of the Apostles, and how desperately wicked, and unspeakably deceitful, did the Devil work in his day? to bind you under the belief and credit of their unrighteousnes and falshood, to hide knowledge from your eyes, by training you up only under the vail of their Traditions, not giving you liberty to read the Scriptures, under the pretence that heresies thereby might not creep into their Church, as if the knowledge of the Scriptures were the ground or cause of heresies; but judge ye whether their doctrine is according to the Apostles instruction. *There is one God, and one Mediator, between God and men.* 1 Tim. 2. 5. *Paul* doth not say, that it was the woman *Mary*, which was espoused to *Joseph*, or that it was an Apostle, which before him was offered up in the witnesse of the holy Faith; neither doth he say, that he should be the Interceder, when after he should have finished his testimony, and be offered up also, but he truly testifieth of one Interceder, and Mediator, the man Christ Jesus. And likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, *but the Spirit it selfe maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God.* Rom. 8. 26, 27.

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Greater Testimony cannot be declared unto you, then the putting you in remembrance of your fruits, which gives the certain savour and sight of your estate; notwithstanding, I know *Romes* learning will not fail so quickly, but her Fathers by *Sophistry*, will hold out, and strive to stretch forth a lease to cover your misery in iniquity; have not I already heard the Disputer put forth his treacherous, deceitful, critical enquiry, if peradventure his arm might help to make a Fence about the Wall, which the hand of the Lord is digging down, hath it not been already said by some of your Fathers, *Viz.*

Quest. *If the Apostasie in that time came in, and since the time of the slaughter of the Apostles, hath stood unto this day, where then is all the time since those dayes was the Church, which is the Body of which Christ is the Head? If since there hath not been a Church, how then is Christ the Head of the Church? but if since there hath been a Church, we then affirm that we are the Church (who have kept the true Faith of the Church) of which Christ is the Head.*

Answ. I answer, The woman hath been preserved in the wilderness (mark) in her place in the wilderness, which God prepared for her, and there she hath been nourished for *a time, and times, and halfe a time, from the face of the Serpent, and from the flood which the Dragon cast out of his mouth after her*; Your Fortresses and fenced Cityes, and strong inhabited places, the buildings of your Idolatrous Temples, is not that wilderness wherein God prepared the womans place of preservation; In your City *Rome*, are the streets which spiritually are called *Sodom*, where our Lord was, and is daily crucified. Idleness and fulness of bread, hath encreased your sin in lust and wantonness: Your Land is *Egypt*, where the Onions, and the Garlick, and the Leeks, and the Milleons grow, and the flesh-pots are, unto which your hearts are bound with unreasonable cords of Appetite; It is a mighty hand that must draw you, ere you be delivered out of the Land of bondage, of captivity, and slavery, to come to the knowledge, and to be joyned in your understandings and life, to the sore travels of the seed, and Remnant of the Lord in the wilderness; and by how much you are short of this, you are short of the knowledge of *Moses*, and of his faithfulness *in all Gods house*, and by how much you

Rev. 12.14, 15.

Numb. 12. 7.

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are short of the life of *Moses*, you are short of the knowledge of *Christ the Head, and of the Church* the body; for *Moses* he was a follower of Christ, who was raised up for the Redemption of the seed, with which your Fathers made war in their days, even with the Remnant, which was spared in the dayes of the coming in, and spreading of the Apostacy, which now the Lord hath returned, and is returning the captivity of, and hath delivered, and is delivering the woman out of the solitarinesse of her flight, in a secret place in the wildernesse, whose tryals and travels, and refuge, and restauration, and redemption, ye are ignorant of; And your darknesse through your corruption, and wilfulnesse is the cause of your vain contentions against, and stumbling at the high-way of truth and peace.

And yet if you further enquire, in what estate and condition your Fathers and Predecessors stood in their day, which ye their Successors are entred into, and do stand in these dayes. Quest.

I answer, It was, and is the estate and condition of the world, in the nature of the world, in the abominable wickednesse of the world, *who cannot cease from sin*, in the filthy unclean lusts of the world, and in the deceit of Satan, and ignorance of the world, under the pronunciation of the woe of *Johns* prophesie. *Woe to the Inhabiters of the earth, for the Devill is come down unto you, having great wrath, because he knoweth that he hath but a short time*, and this in brief is your estate, and time in which you stand. Answ. 2 Pet. 2. 14. Rev. 12. 12.

Wherefore I am assured in the truth, that as ye remain in the ground and nature of your cursed life, ye have not in the least measure or appearance any good confidence to affirm that you are the true Church of Christ, but rather your arguments assertions, and all manner of disputations do arise from the foundation of impudence, which hath a face to bear out your deceit and falsities. I know the figure of your Kingdome, (you who are called *Jesuits*, also mark this your figure) the *Chamelion* which lives by the Aire, which according to the Law is an unclean Beast, which can change himself into all colours, perfect white onely excepted; Read your similitude, and see how you who live in your lusts, can without a mock of the Truth, be titled with the name of the Church of Christ Jesus, in which is neither spot, nor wrinkle, nor blemish, nor any such thing as

1 Cor. 6. 11. uncleanneſſe, or unrighteouſneſſe; *Although ſuch were ſome of them, but they came to be waſhed, and were cleanſed, and ſanctified, and juſtified, in the name of the Lord Jeſus, and by the Spirit of our God*; Which Spirit of truth the light, is this day the Leader of the Saints and ſervants of God into all truth.

Now therefore doe ye Read, What is the Chaffe to the Wheate? And what relation hath the Spirit of truth unto your life, which is ſquared and faſhioned in the frame of Error? Deceite hath been the Maſter-builder of the fabrick of your habitation, the ſpirit of Iniquitie working in a myſtery the ſoundation of your walls, and the ſtrength of lyes, and lying wonders, the pillars of your houſe, which by the gilded appearance of the beauty of the wiſdome of the ancient and learned in *Philoſophy, Rhetorick*, and *Sophiſtry*, is covered with many painted tiles of vanitie, under the ſhaddow whereof you bow to the Images and pictures, which the unrighteous heart of your fathers Invented, whoſe Gods are before your eyes; unto which the affections of your naturall ſences are joyned, whereby with the carnall and naturall, according to the motion of the Spirit of Error and Deceit in you, you are led to worſhip the workes of their hands, as is manifeſt by your bowings and bendings to the Image and likeneſſe of the naturall, which the naturall invented, and the carnall made; And this alſo came in in the Apoſtaſie, when that was forſaken which the Eternall Spirit did command. And now through the cuſtome of your forefathers, and you in the dayly practice of their invented Ceremonies, being ſetled on the leeſe of their abominable Idolatries, are come in your generation *to teach for doctrine the traditions of men*. And therefore in vaine is your worſhip, as ſaith the Lord: But yet ye have alſo to ſpeake in the commendation of your fathers ſeniority and wiſdome, who gave commandement for ſuch reſemblances, by Images and pictures, not as if they were the gods of your worſhip, but the reſemblances of the Lord Chriſt, *&c.* whom by theſe reſemblances you teach the ignorant for to worſhip.

Matth. 15. 9.

Anſwer. The greateſt blindneſſe is in the hearts of your learned Fathers; I ſpeak out of the ſpheare of their *Colledges*; in mine Anſwer to their plea for their ſinfull Idolatries, and over all your Nations doe cry out and lift up my voyce as one in mourning, lament-

lamenting for the loſt ſeed among you, (which they that ſhould rather in righteouſneſſe handle the plow to break up the clods, to uncover the ſeed, have uſed the ſpade and ſhovel, and have heaped up dirt and ſtones thereon, to the miſerable burden thereof) Oh horrible Ignorance, a people bound with the chaines of darkneſſe; can any thing be the reſemblance of the Lord, or the likeneſſe of his Image, (who is the Infinite, Eternall, a pure, holy, glorious, endleſſe, living Spirit) but that which he maketh in his likeneſs, and formeth in his own Image, by the power of his own Almighty hand; And doth he who is a pure Everlaſting Spirit of life, make or faſhion any whom he faſhioneth, but in the likeneſſe of that, which all the world by wiſdome, by *Philoſophy*, or by arguments can never attaine to reach unto the ſight or underſtanding thereof? Can any make the reſemblance of God, who is Immortall, which the mortall never ſaw? Can the corruptible, and mortall, which never did, nor never ſhall ſee incorruption and immortalitie, make with their corruptible hands, and changeable unrighteous Idolatrous hearts, the reſemblance or likeneſſe of the Incorruptible Spirit.

From the Lord God I ſay and declare unto you all, your bowings to your Croſſes and Images and Pictures, praying upon beads, to *Mary*, and Saints, is abomination to the Lord God of Heaven and Earth; and in theſe things you are but a ſtinke to the reſt of the Heathen, who with you doe ſtand Enemies to the Doctrine, Goſpel, and Croſſe of our Lord Jeſus; for as they in words doe hold the name of our Lord in contempt, you with your deceitfull ſhaddowes doe make a mock of truth, and his ſufferings: in loathſomeneſſe you are ſeated, as an abomination in the ſight of God who created you, and in the eye and ſight of the ſervants of the Lord, who by the price of blood are redeemed, and with pure water are waſhed from the polutions of the iniquitie, and the blood and envie which is among you, and the reſt of the Nations, kinreds, tongues, and peoples of the Earth, and now are the followers of the Lambe whether-ſoever he goeth. Abundantly do the Scripture beare teſtimony againſt your practices (mark) from the precepts and commandements of God, unto *Moſes* through the houſe of the Prophets, and the life of the Saints, ſearch and then ſee; might not you

Exod: 20. 4. Iſa: 44. 3.

you with as much confidence make a calfe, and fly to the Ignorant, this is the resemblance of God, worship ye it; and draw the picture of a Monster, and fly, this is the resemblance of the wonderfull Spirit which was in *Paul* or *Peter*, bowe ye before it. Oh miserable blindnesse, and the greatest darknesse is the Priests ignorance, who teach the people lyes, and cause them to erre in their wayes. With the light search and see how far you are from being under the power of the word of the Lord, who contrary to the letter of the Scriptures, *Do worship in the formes of the traditions of your fore-fathers*. Christ said to his Disciples in those dayes; *The houre cometh, and now is, that the true worshippers shall worship the father, in spirit and in truth; for the father seeketh such to worship him*; (mark) such as are in the Spirit, having one father, *which is in Heaven*, but ye being yet in your sins, and in the flesh, are the false worshippers, who have many instructions, and traditions, and observations given to you according to the wills, as the product of the inventions and conceptions of your many fathers; and now as ye shall turne your minds to the light of the Lord Jesus, which will rip open your hearts, you will finde that rule to be the equall measure of your wayes, which will give you a true sight, that you are not in the truth as it is in Jesus, who is the truth, in whom, and by whom, and through whom, the Prophets were their prophesies, and the Apostles had their utterance, whose words do stand to the bearing testimony against your Idolatrous wayes.

Read Jer: the 23. 11, 12, 13, 14, 15 verses.

Joh: 4. 23.

Math: 23. 29.

And verily the same words which once *Paul* declared upon *Mars* hill unto your fathers, now turneth upon the heads of you their children.

Acts 17. 22.

Ye men of *Athens*, I perceive that in all things ye are too superstitious; for as I passed through your City, I found an Idolls Temple, which was abundantly painted with pictures on every side within, which was the Inscription, which I *John* did reade, TO THE UNKNOWN GOD; Which with the bowings of your bodies unto those superstitious Idolatrous Images, ye ignorantly worship, Him declare I unto you; *God that made the world and all things therein*, seeing that he is Lord of Heaven and Earth, *dwelleth not in Temples made with hands, neither is he worshipped with mens hands*, by Temples or Pictures

Pictures, or the customary and traditionall bowings of your bodyes unto pictures, as though he needed any thing, seeing he giveth unto all *life and breath*, and all things; and hath made of *one blood* all Nations of men, for to dwell upon all the face of the earth; And hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if happily they might feel after him, and find him, though he be not *far from* every one of us.

For as much then as we are the off-spring of God, we ought not to thinke, which if we were come to the life of the seed, ye could not then in the least measure imagine or thinke, that the Godhead is like unto gold or silver, or stone graven, or pictures made or drawne by art or mans device: and the times of this Ignorance God winked at, but now commandeth all men every where to Repent, because his mighty DREADFULL DAY, is at hand, which he hath appointed, wherein he will Judge in righteousnesse, the whole world of mankinde.

Carlo Dessio, Gumeno Stephani, called Greek Doctors of your people in the City of *Athens*, among whom I was conversant in the power of the Spirit of the Lord, and preached unto you the Everlasting Gospel, in crosse to your wisdomes, wherefore ye resisted my testimony, and called me fool, and said, all young men are fooles; In like manner as your fathers the *Philosophers, Epicurians, & Stoicks*, called *Paul* babler; do not you shew your selves herein to be the despisers spoken of; What would you have said to *Timothy*, if he had come unto you even as I came, in doctrine, and Example? And what would you have said to *Jeremiah*, would you have said otherwise unto him than you did unto me, if he had come unto you, as in his day he visited your nature in the *Jewes that sought to slay him*? And will you say also that all the young Prophets in the dayes of old were fooles? And when *John* did write unto *young men*, did he then write unto fooles? Will you call such fooles, who knew the Father, who were strong, and had overcome the wicked one? And are you so ignorant, as not to consider these to be the latter dayes, in which God will fulfill the Prophesies of old, *Your old men shall dreame dreames, and your young men shall see visions*; for God hath said, that he will powre out his Spirit upon them; and are ye not wicked in your words, to call such fools?

Acts 13. 41.

1 Tim: 4. 12.

Jere: 1. 6, 17, 18.

Jere: 26. 8.

1 Joh: 2. 13, 14.

Joel 2. 28.

Consi-

Consider this also, did not you manifest your selves to be of ignorance, to seek for a signe and a miracle then from me whom you called fool? Did not that as much manifest your perverse ignorance, as it did your unbeliefe? Wherein you also shewed your selves to be in the same nature of that generation, which sought for a signe in the dayes of Christ, whom the Lord answered and said unto them, that they were *an evill and an adulterous generation*; yea your sin is worse then theirs was, who say that you see with a better eye then they did, and by so much the more it remaines. Are not you the hypocrites, *that can discerne the face of the skies, but cannot discerne the signes of the times*? Like as *Jonas* was three dayes and three nights in the Whales belly, and came forth a Preacher of Repentance, Even so are the times at hand. *Learne ye therefore the parable of the Figge tree, when his branch is yet tender, and putteth forth leaves, know ye that the Summer is nigh; for as the dayes of Noah were, so shall also the coming of the Lord be.*

Math: 12. 38.

Math: 16. 3.

Math: 24. 32.

In shore words, your faith is fathomed, and your hope is comprehended, your fruits gives the testimony of you, one cluster of your grapes were enough to shew the nature of your Vine planted in the Mountaines of *Sodome*; the proverb followes your age, *The fathers have eaten sower grapes, and the Childrens teeth are set on edge*; yet I shall also further shew you, how that as the *Jewes* stood in the dayes of *Jeremiah*, so you do stand in the same nature, perverseneſſe, pride and obstinacie, ruling your hearts now, unto whom God sent *Jeremiah*, to cry against, saying, Trust ye not in lying words, speaking to your selves, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these; and *Paul* said to your fathers the *Athenians*, *God dwelleth not in Temples made with hands*; Yet you contrary to the Scriptures, do assemble your selves as the *Jewes* did, to worship the works of meris hands, and of your own hands, in the Temples which are made with hands, and so you walk contrary to the Scriptures of the Prophets and Apostles; and touching this matter whereof ye say, that ye follow the Councell of the Ancient fathers, you who are called the wiſest fathers in these dayes, shew by the best testimony that ye are able, in what manner you esteeme the Councell of your Ancient fathers, and how that it is greater,

Jer: 7. 4.

and

and ought more to be esteemed, and followed, then the counsell of our only father, the Lord God of Heaven and Earth, who gave the utterance of his counsel, thorow *Jeremiah*, *Paul*, Jer: 26. 12.
and others, crying against the Temples and against your customes, the traditions of your fore-fathers; and Christ said, Behold your house is left unto you desolate; and *Paul* cryed against the Temples made with hands.

Where had you or your fathers ever a command from God or from Christ, to build such houses, and to paint them full of pictures? Consider and lay it truly to heart ye men throughout the earth, is not your building of these houses one, and of the very same nature, and the fruits of the very same Spirit in those which made the Calfe whilst *Moses* was with God and Exod: 32.
not in the Camp amongst them? In the dayes of old upon a much more seeming account of assured confidence, was the oppositon of the *Jewes* of *Jeremiah's* testimony then yours possibly can be in these latter dayes; for as much as their fathers had a commandement concerning the Temple, and they might say unto *Jeremiah*, who was as a stripling, and as it were a childe, Art thou greater then *Solomon*, whom God appointed to build us this Temple? Nevertheless, and although *Jeremiah* was as one alone in that work, yet this was his testimony, he knew that he was of God, *whether they would heare or forbeare*; Jer: 26. 15.
and they having corrupted themselves in a commandement, he was therefore sent to cry against them, and if they were cryed against, as being a people corrupted in a commandement, how much more think ye, ought ye to be born witnesse and testimony against, who have contrary to the Word, or any command, abused your selves, and dishonoured God, in and through the workes and inventions of your degenerated fore-fathers; much lesse therefore, could you in your nature receive my testimony in the name and power of the Lord, if ye were commanded, as the *Jewes* were, or had any example as they had, so suitable with their time, seeing ye sleight my testimony, and do make a mock of my witnesse, against your Temples, pictures, bowings, beads, crosses, and crossings, or for which ye have neither precept, president, example, or the least commandement throughout all the Scriptures of the Prophets, Christs words, and the Apostles writings, that ever such

things

things were, or should in any age in the Truth come to passe.

What benefit therefore doe you purchase to your soule, through the exercise of your conguest in smooth words and flatteries; what advantageth it, if you say that you believe in Christ, whileſt the words of Christ are not a Law unto you? but the traditions of your Fathers stand the Law of liberty, for your blind hearts to walk in the crookedneſſe of their subversion; What is Christ Jesus unto you, whileſt you forſake his way, life and counsel, and in enmity thereunto are acting, worshipping and walking in the way, life, and councils of men of corrupt, and degenerated minds? which you call the faith of the *Roman* Catholique Church? what is the Catholique Church, to the Church of Christ? seeing they have not the word, nor counsel of Christ; And therefore much further from the work, life, and faithfull order of the doctrine of Christ.

You may blind the simple, and deceive the ignorant, and destroy the soules of thousands that know not the right hand from the left; Unto you Doctors I speak, unto whom also my words in the Light and life of the Lord Jesus is a Riddle and a Parable; Ye know not the right hand from the left, and therefore I write little things unto you, & do speak plain words concerning you, that in all your Countreys and Colledges, ye may be no longer the deceived, and deceivers; The deluded, and deluders; The destroyed, and destroyers; And therefore I further say, That it is not a shame unto you, whose long hairs declares seniority without, in the Antiquity of your dayes, to stoop and bow your necks, for your backs to bear the chastisement of the Rod of your younger in years; and know ye that it was prudence in as many of the aged, whose faces wore a fair shew of grey haires, not to despise the youth of tender *Timothy*. And remember that little *David* smote and slew the great Philistine, and the glory was the Lords, and in this also I give the praise and honour unto God, who is arisen to smite the earth, who also hath shaken many Islands thereof, and his word reacheth unto the uttermost end of the many continents, where in the Beasts of the field have an habitation, and the Lord God will bind the Foxes, and destroy the Wolves, and slay the Lyons of the Forests, which have scattered the sheep of the

Fold,

Fold, and preyed upon the Heritage of God. Oh earth where are thy devourers hid? they have made merry, but they shall be vexed; they have sported, but they shall be tormented. Ye men of learning, what is your learning? Ye men of strength, what is your strength? Bring forth your Books, and let us put them in the Ballance.

Rome, Rome, Hide not thy Daughters, but let the whole earth see the Daughters of thy pleasure, and let us come and reason with you a little, to see if thy daughters of delight and ease, which have been born without pain, are meet to make marriage with the Sons of God, for whose birth *Zion* hath travelled: Yea her children, yea all the daughters of your mother. *Rome*, plead with your mother, and say unto your mother, if thou who hast born us without travel, beest not an Harlot, in thy prophane pleasure, then let us know of a truth, also, whether it is not meet that we may be given unto a holy Nation, that a Seed may be preserved to the praise of the name of the Leader of *Israel* out of *Egypt*. Oh *Italy* thou hast a remnant within thee which plague shall not touch, although Pestilence as a Besom shall sweep thy Land; Repent, if peradventure ye may be spared.

Ye Doctors, I have not yet left you, having also publiquely to proclaim Gods controversie with you; take to you the Officers of your two Churches, number your Armyes, arme your Holts, whet your swords, yet behold in the day of battel, God will wound you, when you shall not smite, the Lord I have seen your strength, and have pailed by your truth, and at that time the wind of the Lord God did shake the earth wherein I walked. What is your Spear to the Arrows of the Lord? Let *Rome's* Univerſity answer my enquiry. What is your weavers beam unto *David's* smooth stones? What are your Silogisms to truth? What is your *Philosophy* to the Light? What are all your critical inventions and cunning contrivances, to the word which cannot be changed? You call'd Jesuits, what are your many colours to white? You Priests, what are your changeable Coats, unto that one without a seam?

Oh *Athens*, Thy Members are in my remembrance, and ye the Pastors of the People (mark) your sheep, yea your sheep do bear your own mark. The Lord moved me on the 27 day of the 7 Month, in the year accounted 1657. being the first day

day of the week, the day of Gods solemn worship. Hear this ye Doctors of Antony, and Priests thereof, who minister in the Idols Temples, and House of Rimmon; The Lord moved me to stand in the place of your solemnity, and a witnesse went with me, to the sealing of my testimony, and at which time, Behold your worshippers did bow to their pictures, giving forth contempt and laughter in your faces, and I said Gods hand is against you, and he that sits in Heaven laughs you to scorn. O horrible abomination! Hear this ye Priests, mark the fruits of your ministry ye Doctors; Behold they declared you in the streets, and spread your name in the open places, your Temples could not contain their lightnesse and wickednesse, for afterwards in a mock of the Crosse of Christ Jesus, even in the streets of your City, the people would meet us, and stand openly against us, and crosse themselves, with many bowings, and much scorn and laughter before us; I saw the envy of their hearts, and the murder of their minds, who would have dragged us out of your Temple, whilest the second time in that house we bore our testimonies against your Idolatries, do not these in the nakednesse of their practices plainly preach the doctrine of your spirit and life? are not these the testimony of the root of your Ministry? are not these the fruits of your labours? Oh blush! blush and be ashamed of your profession of the name Gospel, and Crosse of Christ Jesus, and of your own name and authority among the people, and learn first of the lowest in you, if happily you may come to see the shaking of that which exalteth it self above all that is called God among you: Ponder it, ponder it in your Closets, and shut it not out of your secret meditations, and answer before the Lord in righteousnesse; With what confidence can you present your selves, or any one of these the fruits of your labours in the sight of God? Can you offer them as an unpatred sacrifice in the presence of the Lord? Will you call these Lambs of the Flock? what then are the monsters of the earth begotten by an unnatural seed in the womb of a strange Beast? Are not these your people? and are not you their Doctors, Priests, and Prophets? The prophesie is fulfilled, *They eat up the sin of my people, and they set their hearts on their iniquity, and there shall be like people like Priest*; Mark this you the Heads of the two Catholique Churches, even unto the

Hosea 4. 8, 9.

the tails of your Tribes, you that have received the councils of your ancient Fathers. *The ancient and the honourable he is the Head, and the Prophet that teacheth lyes he is the Tail*; For the Leaders of this people cause them to erre, and they that are Isa. 9. 15, 16. lead of them are destroyed. How long will ye stand in the subversion, and not understand the word of the Lord? Have ye not an ear to hear, nor a heart to understand, now that if you had stood in the council of the Lord, and caused the people to hear his words, and not to have hearkned to the councils of men, who stood not in the council of the Lord, then you should have turned them from their evil way, and from the evil of their doings, but because you have hearkned to that council which the Lord did not send, and have taught the people the councils of your Fathers, in the profession of the name of the council of the Lord, which the Lord did not send, nor command, therefore do you not profit the people at all; Behold the people may weigh your lightnesse, and measure your vanity, have you brought forth any other thing then wind? Have not the people heard your preachings and prayings, and partaked of your sacrifices and offerings, some ten, some twenty, thirty, forty, fifty, sixty years, some a longer, and others a lesse time, and yet unto this time, are as much laden with sin, yea much more pressed down with iniquity, than in the first day that they partaked of your offerings. Is it ignorance that is the ground of your impudence in the practice of your idolatries, or perverseness that binds the people under your wills, in subjection to the affections of your crooked hearts? Are ye void of the understanding of the end of the Ministry of the Gospel of Christ Jesus? Or do ye cover it with iniquity, from the sight of the eyes of the people? *Paul* the Apostle hath written, *Christ gave some Apostles, some Prophets, and some Evangelists, and* Eph: 4. 11, 12, *some Pastors and Teachers, for the perfecting of the Saints, for the* 13. *work of the Ministry, for the edifying of his body, untill all come in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ*; And to this end also saith *Paul*, the Scriptures were given forth (which ye hide from the eyes of the people) *All Scripture is given by inspiration of God, and is profitable for* 2 Tim. 3. 16, 17. *doctrine, for reproof, for correction, for instruction in righteous-*

Jer: 23. 32.

nesse, that the man of God may be perfect, throughly furnished unto all good works, to which end also he preached the mystery
Col. 1. 27, 28. of the Faith, and of the hope of salvation, which was *Christ in them the hope of Glory, whom he that hath this hope in him purifieth himself even as he is pure*, warning every man, and teaching every man, in all wisdome, that he might *present them perfect in*
2 Joh 3. 3. *Christ Jesus*. And *John* also bare the same testimony concerning the Brethren, wherein, said he, *we have boldnesse in the day*
1 Joh. 4. 17. *of judgement, because as he is, so are we in this present world*. Have not you blinded the eyes of the people, and hid these things from their understandings? not walking in the order of the life of the Saints. *Paul* who renounced the *hidden things*
2 Cor. 4. 2. *of dishonesty*, did not hide the Scriptures from the ignorant, but
2 Thess. 5. 27. *charged by the Lord that his Epistle should be read unto all the holy brethren*, who walked not in craftinesse, nor handled the word of God deceitfully, but by open manifestation of the truth, commended himself to every mans conscience in the sight of God, and he *called God to record, that he had not dominion over the faith of the brethren*.
2 Cor. 1. 23. Although you keep your people under your wills as slaves, with their faith bound upon your sleeves, and thus you starve soules in ignorance, and destroy them in darknesse, teaching them to lay for their Traditions, that it is the faith of the Church, and the Church cannot erre, although you are not the Church of Christ, but a masse of confusion, and not one unerring Member throughout all your Regions; In this manner you make ignorance the staffe of your trust, in the dominions of your unrighteousnesse, and thus you rule in unreasonablenesse, this is the complaint of the Lord
Hosea 4. 6. against you; *The people are destroyed for lack of knowledge; because you have put away knowledge, I will therefore reject you, and you shall be no Priest unto me, seeing you have forgotten the Law of God, I will also forget your children.*

Give ear, give ear Oh people, and hear the complaint of the Lord against *Italy*, *Greece*, *Spain*, *Portugall*, *Ireland*, and *France*; *as a Cage is full of Birds, so are their houses full of deceipt,*
Jer. 25. 28, 29, 30, 31. *therefore they are become great, and waxen rich, they are waxen fat, they shine, they overpasse the deeds of the wicked. Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such Nations as these? A wonderfull horrible thing is commit-*

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all to their Land, their Prophets prophesie falsly, and their Priests bear rule by their means, (Even them which do lead them, and cause them to erre, and destroyeth the way of their path) *and the people love to have it so, but what will ye do in the end thereof?* Isa. 3. 12.

Mark this ye people, *Behold I will punish them for their wayes, and reward them their doings.* Hosea 4. 9.

You that have already tasted of Gods vengeance, shew ye the Cup to your brethren, that if peradventure they may repent, and not taste of that indignation which hath passed over your heads, as a stream of fury, reaching unto your present woe and misery.

As concerning the reading of the Scriptures, by the people of severall of your Nations, although it be such unto whom the Priests give licence; yet are they not without the limit of the black chain of your Fathers Annotations, whose imaginations drew Inferences and conclusions, and have alledged constructions and meanings to hold forth their opinions, and the draught of their Traditions, through their abuse and perverting of the Scriptures, that as they have brought themselves under that promise, so they tye you with themselves, under the condition thereof, which *John* writes; *For I testifie unto every man that heare the words of the Prophesie of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book.* Under this promise and condition without controversie you are holden, who are bound under the frame and fashion of your fathers constructions, whose inventions have the dominion over your faith, and that of God in you hid, under the covert of the product of the iniquity of their life. Rev. 22. 18.

Wherefore all ye simple souls be awakened, and feel that in you, which with all that ever you have yet heard, your breathing souls are not satisfied; in secret feel the languishing desire, which no mans meanings concerning the Scriptures, could fill or preach life unto; Feel your hunger, that you may come to witnesse the blessing unto that state and condition; understand also that if you or your Fathers were in the life of that, by which the Scriptures were spoken forth, they could not have written meanings upon them, neither could your eye be turned to read them, or your hearts inclined to receive them, for the Prophets and all the Holy men, they did mean the same thing

which

which they spake, they were far from corruptions in their declarations, and spake not words, but such as were punctually according to their intentions, without any Equivocations; and therefore if ye were but in the Life, ye would understand the doctrine, and so your fathers have erred in the order of their Instruction, they have begun at the wrong end, and therefore they cannot perfect, or bring you to a good end.

This principal matter concerning your Salvation they have neglected, they never touched the feeling part of your heart, whereby the vail thereof should be rent, that you might see with your own eye, and hear with your own eare, and understand with your own heart, but alwayes they bound your senses in the womb of conception of death, and never brought you forth unto life; and the choycest of your Members are but as dead stocks and Images, and how could they lead you unto that, where they themselves never entred? They are not passed through the vail which is the flesh of Christ (as Paul writing to the Brethren, who after the manner of men knew not Christ according to the flesh, saith, *Yea although we have known Christ after the flesh, yet now henceforth know we him no more*) I say your Priests and Pastors, they never passed through his flesh to the witnessing of the true entrance into his body as Members joyned unto the one Head, which is the new and living way, which Jesus by the power of his coming, hath consecrated for us, who are Redeemed by the purchase of his blood (which sprinkleth our consciences from every evil and dead work) from the world, and the unrighteousnesse of their way, then how far short think you, are ye in the life and practice? if your Doctors, Priests, Pastors and Teachers, sitting ignorant of the Scriptures, and of the Gospel of Christ Jesus and his Cross, which unto as many as have received it in the true life of the understanding of the truth (that is to say) the Gospel of Christ, and the Cross of the Lord Christ Jesus) *is the power of God unto salvation*, which if they were Ministers of the true Church, and you Members also thereof, then would you be all in one Life (to wit) *in Christ*, who *is the Life*, which if you were in Christ who is the Life, then need you not another thing besides the Life to confirm your understandings in the reading of the Scriptures, which by the Life were given further

2 Cor. 5. 16.

Heb. 10. 20.

Rom. 1. 16. 1 Cor. 1. 18.

John 14. 6.

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Can your nations therefore look a little way before you? or that you may consider it in your hearts, and ponder it soberly in your secret meditations; however, I know the Heathen will rage against, and the high obstinate-hearted will desperately resist, even such in whose sight, the soules of the simple are not of any account, neither the glory of the Lord their desire, whose praise through critical Arguments, and Sophistry, is in gaining dominion, and obtaining such mastery, thereby to make a boast of their vaine victory; yet there is a seed, which can receive my testimony, which is the Remnant of the Lord, which under the iniquities of your Leaders, hath been held in Egypt, under miserable bondage, and cruell captivity; I say, look a little way before you, with diligence into that which I write concerning you.

You are not come unto the life of the first principle, which leads to the understanding, and knowledge of the oracles and mysteries of God, and of his kingdome of salvation, and so are farre short of receiving, partaking, and enjoying of the pure life and power of the Spirit of life, in the power and the life in your hearts, which in the particular unto every true member of the Church of Christ Jesus gives the infallible witnesse and testimony, that they are born of the undefiled wombe, and incorruptible seed of promise, unto life everlasting; By which also the Gospel of Christ Jesus was preached *to the Spirits in prison*, and the Scriptures and Prophesies of old, were given forth and spoken, *which came not by the will of man, but holy men of God spake as they were moved by the holy Ghost*; Which no minde nor heart of man, or understanding of mankinde, without the same Spirit can read aright; No lyar, swearet, proud, envious, theefe, covetous, nor Idolater, ungodly or prophane person can read them, except their own portions from them (*viz.*) *The lake is the portion of the lyar, the proud shall be as stubble in the day of the Lord, and the wicked shall be turned into hell*; but every member according to the diversities of their measures of the Spirit of life, who are of the true Church can witnesse, and read the Scriptures, with the life, in their life, *which is hid with Christ in God*; but you standing only in that which hath written Annocations, and which draw-forth Inferences, Conclusions, and meanings from the Scriptures,

1 Pet: 3. 19.
2 Pet: 1. 21.
Mal: 4. 1.
Psal: 9. 17.
Col: 3. 3.

23

tutes, that witnesseth sufficiently concerning you, that you are not in the life of the first Principle of pure Religion, which giveth the understanding of the Scriptures; Ignorance therefore
Matth 22. 29. is the cause of your error, as saith Christ, *You erre not knowing*
Matth 13. 34. *the Scriptures, nor the power of God*; Wherefore unto you there are parables and hidden sentences from the darknesse of your clouded understandings; who is he that seeth your misery, and doth not lament you? who have consented to the blinding of your selves, through the yeelding of your minds captives to the perverse wills of your Instructers, they have trodden on paths in unrighteousnesse, and you have walked in their crookednesse; Verily, I am as one wounded for your sakes, and heavily pressed with the clods which the ploughers have ploughed upon your backs. Oh where is the hand which hath holpen you? Have not your watchers forgiven you your sins in vanitie, and strengthened your hands, with the strength of their own hearts in iniquitie? In what manner have they brought you unto confession, and what will that availe you, if after your confessions, the same and worse sins and iniquities are wrought and committed by you? Are you so ignorant, as to thinke that their words of absolution, is the covenant of pardon and salvation? Or do you thinke that bare confession of your sins only, will bring you under the Condition of mercy? Mark the order
Prov: 28. 13. of the declaration of *Solomon's* wise sentence, which maketh fruitlesse the expectation of your vaine confidence; *He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall finde mercy.*

Oh people, why therefore will ye thus rest and remaine in the night of slumber? when will ye be awakened, to come to see the works of your teachers? how that they have doubly girded your loynes with the cords of ignorance, and have made that the strength of their renowne and praise in the Nations, and your cloathing with the clouds of darknesse is your Princely garment of glory over you, by this their power governes in Dominion and Majestie, and you remaine as Subjects, chained under the yoak of their iniquitie; Oh who can declare your misery? It is my sorrow for the Seeds sake to behold it, and I know that it suits not with the delight of your hearts, to read the explanation of it; But hath the Lord a Remnant, and shall he not

vile for the sake thereof? yea verily, and this therefore in love to the soules of the simple, that they may come to the light of the day, each one in the sensiblenesse of his own heart and life, to reade with understanding the mystery of godlinesse, and Scriptures of truth, which do speak one and the same thing, in the word and intension, and not of many things, as by more then one, but of all things in and by one, through whom the worlds were made, and the Covenant of God stands sure, through whom also grace, mercy and peace is come to as many as are joyned to that one, in the clearnesse of the naked truth, through the relinquishing of the hidden things of deceit, and all the former wayes, vanities, customes, traditions, superstitions, and ungodly words and works, and renouncing the counsells of the many fathers and men of the world, (through the spreading of whose spirit, and the fruits of their life, delusion hath a long time reigned in the world,) cleaving to the only sound counsell of the living God, & father of truth, which deceiveth nor deludeth any man, but establisheth all men that come unto it in a holy way, exceeding the errors of mans wayes, even in that *new and living way*, which he hath prepared, *wherein the uncleane cannot walke*, but it is unto those, *the way-faring men, though fooles, shall not erre therein.* Wherefore all people be not any longer blinded under the perverse crooked wills of your Instructers and Pastors, but examine and try truly, whether they have lead you in the way of God, wherein the wicked cannot walke. And now in all this will you count me your enemy, in putting you upon diligent inquiry, and also in telling you the truth? Lay it to heart oh people, and you Doctors and Teachers of the Nations, Come forth and consider, assemble, assemble the principal members of your bodyes together, and call a full Councell of the Magicians of your Lands, and suffer us then to prove you before all men, provide your rods, that you may cast them in the presence of the Nations, and behold ours is ready to be cast also, that it may be knowne, whether God is the God of *Egypt*, or of *Israel*, and that all the Inhabitants of the Earth may have an understanding, who are the people that have stolen the name of *Israel*, that were never borne of his Seed, and if it shall be seene that the *Serpent* of our rod,

Isa: 55. 8.

 shall

shall eate up the *Serpents* of your rods, then of a truth it shall be knowne that God worketh with us, and not with you, but against you; But if the *Serpents* of our rod shall be swallowed up, and by the *Serpents* of your rods utterly devoured, then let not the Nations spare to publish, and cry in their streets, that the God whom we worship hath utterly forsaken us.

Againe, I say assemble your Prophets, and let the worke of the Lord, and his word *answering by fire* give testimony to the Prophets, whether the Prophets of your Lands, are the true Prophets, that the Inhabitants thereof may truly know and understand, that if the Lord be God, then let them follow him, but if *Baal* whom ye worship be God, then do you consume following of him, no hurt will come unto your Nations through the tryall of the Prophets; so that if the Lord answers our Prophet by fire, and kindles the sacrifice of the oblation in your sight, then shall ye know that our Prophet is the true Prophet of the Lord; but if your Prophets shall cut themselves, even to the drawing of blood of their bodyes, and no word of answer to their supplications, as the answer of the Lord by fire from Heaven; but afterwards, if in their madnesse and wilfulnesse they shall kindle a fire in their wrath, and charge you to kindle fires in your houses to burne this testimony, among whomsoever it comes, then behold that shall be a signe unto you, that God is not among them; for if the Lord be their God, then would he plead for them, or if they be jealous for the Name of the Lord God of Hosts, then will they stand forth, to plead the word of the Lord, upon the Mount of the Lord, in the face of all the Nations of the earth; Oh people, let this be a testimony unto you, either for you, or against you, that either your Priests and Prophets have deceived you, in prophecying and declaring smooth things unto you, or that they have alwayes taught you Righteousnesse, and instructed you in the Everlasting Precepts of the undefiled, and un-erring path of truth and holinesse.

Heare therefore this ye Priests, and give eare ye Teachers of the people, hide not, hide not your faces, but come forth, come forth, that we may try the feeding of your Pastures, that the blinde may feele with what they are laden; Have not they given a price for wheate? and have not you laden them with

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the stubble of the reaped and gleaned fields, and the chaffe of the wheate? Was not the price of their money for the cleare running water of the Rock; and have not ye filled them vessells with the setled lees of your own Cisterns? Behold, I have seen the deep workes of your hands, even the deep wells which ye have digged with your own hands, and the breadth, length, heighth, and depth thereof I have measured, and the foundations thereof I have discovered; You Doctors of Athens, Remember my rod, which touched your bottome, wherewith your dregges were stirred up, which cast a stinke in my nostrills, at which time ye could scarce cover your loathsomnesse, in the presence of your Disciples; I have not forgotten the strength on which you took hold, which appeared and proved as a ravelled String of a broken Bow, which could not carry forth so as to send home the shaft; You aymed at my birth, to have trodden upon the simplicitie and tendernesse of my youth, yet could not your broken speares reach to the hurt of my life. Now therefore search ye further, even unto the uttermost end of the Records of your Books, to finde out the first day of my life, which although I am (after the account of the manner of men) but as a seed of the second or third generation of this age brought forth, yet never the lesser is mine age (in a just account more ancient and honourable, then the dayes of your birth); your age must yet be borne unto Infancy, if ever you come to the possession of the promise of Gods Everlasting kingdome, and the glory of your Antiquitie must come unto great contempt; and your eyes and your hearts which have boasted in vanitie, must passe through the flames of the consuming fire of Gods Jealousie, before ye shall enter the Paradise which you made a mock of in ignorance, and so beare witnesse unto the curse of your kingdome, as a people remaining in the ground, where blessing hath not raised the encrease of the earth. Furthermore, heare this ye Priests, Teachers, and Instructers of the people; The cry of the earth is grievous in the eare of the Lord against you, *blood hath touched blood* in your Lands, the soules of the simple have uttered their groanes through the crevisses of the graves, the slaughters in your Cities, and the murders in your streets, the blood which plague hath devoured, and which famine and drought hath consumed,

sinned, even for these, and more then these, the earth lifts up her voyce against you; Have not you cast away the bread, and given stones to the children? Have not you eaten the uncleane fish, and poysoned our Serpents in the faces of the daughters? Oh how many are the thousands of thousands, whom you have caused to erre, and which have perished through your lyes and lightnesse; and will not God avenge himselfe on the heads of his enemies? As ye have gloried in the dayes of your pleasure, and made your selves fat with the joy of your laughter and wantonnesse, even so shall Gods time of visitation be as a snare unto your life in unrighteousnesse, even as a snare unto the Priest, and a ginne unto the Prophets, and as a trap, and cleane Instrument, to take hold of the heads of the Churches of your Nations, wee shall in end see the houre of Everlasting mercies, if ye Repent; which if ye resist, behold time shall not bring end to your torments, when God shall stretch your bodyes upon the bed of endlesse trouble and misery.

A warning therefore, and a word of Awakening, even the utterance of life sounding through your black doores of the darknesse of death; to you Priests, *Pope*, and *Patriarke*, of the Lands; who say that you sit in *Peters* seate, to pardon the iniquities of the people, and to forgive them their sinnes, and to binde and to loose things answerable to your pleasures on earth, saying, that *you as your Authoritie, is the place and roome of the Disciples, according to the Scriptures*, Joh: 20. 23. Math: 16. 19.

It is not the seede, nor the off-spring of your roote, but the children of another generation, which in the nature of the life of the holy Apostles are their true successors; you are deceitfull hearts, and wicked sinners; you are men in the flesh, and your bodyes are lumps of sinfull flesh; your generation is of the wombe and seed of corruption, and your life in the changable nature; heare ye therefore, God never gave his Everlasting Authoritie of Righteousnesse for the Remission of sinnes, unto deceitfull hearts, and sinners: Christ *breathed* on his Disciples, and gave them the *Holy Ghost*, by which breath, even by the vertue thereof, and the power of the gift of the Holy Ghost their Authority stood in the worke and will of the Lord; But Christ on you, nor on your *Pope*, or *Patriarke*, hath

Joh: 20. 22.

not

not in this manner breathed, nor in like manner filled either you or them with the Holy Ghost; and therefore being without the true virtue, and effectual authority, you sit but as deceitful shadows and Images, in your wicked, wilful, presumptuous resemblances, making a reall mock of the true power and substance; Oh how presumptuous are you in your abominable works of iniquity, and as a people setled in the hardnesse of the ground of your fore-fathers Apostacy? I have already shewed your root, how in the degeneration you are departed from the Rock, which in all ages was the ground of the forgivenesse of sins, which unto the Lord only belongs, and Christ only is this day the Prince and Saviour, granting unto his people, repentance, salvation, and forgivenesse of sins, and this was *Pauls* testimony to the *Ephesians*, *In whom we have redemption through his blood*, (Mark the order of *Pauls* witnesse, the redemption through the washing of his blood, goeth before) the forgivenesse of sins *according to the riches of his grace*, (Read this ye people) according to the riches of his grace, how then is it of works, or by the words of your sinfull *Pope*, *Patriarch*, and Priests, and Teachers? Dan 9. 9. Acts 5. 31. Eph: 1. 7.

Seeing therefore ye have turned the riches of the grace of Christ Jesus into an abominable habit of blind shews of unrighteousnesse, deluding the people, and deceiving the hearts of the simple. Awake, awake to the judgement, Behold the breath of the holy Apostles life, is ready to utter voices in the earth, as thunders against you, destruction to your dwellings, desolation to your habitations. I have seen a dart within your doores which will wound you, and when the day of God as a Thief in the night overtakes you, Remember ye were warned unto repentance, that you might escape *the floods which shall overwhelm your Lands, unto the determination of the consummation, and decree of everlasting indignation and vengeance.*

And furthermore ye Priests, who say that you officiate as *Peters* Successors, in the degree and order of your places, I have both seen you, your fruits, and your labours, and that hath plainly declared in the substance unto me, that you have not the least relation unto the life of *Peter*, being but the dirt and dust which the upright and undefiled spirit of *Peter* shakes from

from off his feet, as a witnesse against your Cityes and habitations, even in this day, as a witnesse against the wickednesse and Idolatries of your Generation; and whilst you are professing *Peter's* power and authority, of binding and loosing on earth, your manifold deceits hath blinded your hearts, whereby you are so much ignorant of the word and work of Gods power, that your corrupt wisdomes exercised in studies to the end of your evill dayes, shall never find out the earth, wherein the just life of *Peter* is this day entred, binding the unrighteousnesse of your life and spirits, under him as his Foot-stool, everlastingly to tread and trample upon the glory of your heads, and crown of your deceits.

Oh ye *Greek* Pastors, Priests and people, what can you plead for your Patriarch? Can you not read the deceitfulnesse of his succession, through the manner of his Election? Dare you say that it is according to the election of the grace of Christ Jesus, in the order of the truth, or power of the true Faith? who contrary to the word of Life, and doctrine of the true faith, doth purchase unto himself that Title and Degree, with the price of a sum of moneys, from the *Emperour* of *the Turks*, whom you your selves do say is Anti-christ, and Reprobate concerning the faith of Christ, an enemy to the life of the Saints and spirit of *Peter*, of whom you say that your *Patriarch* is his successor: Oh confesse, confesse your blindnesse, and blush, blush and be ashamed of your impudence, and obstinacy in ignorance, for behold if your foundation and root concerning the remission of your sins be rotten, what farther prop or post to your selves can you hew out in your imaginations and inventions, for the support of the deceived walls of your Fathers buildings.

And again, After one hath paid the price, for the purchase of his Office, if another of your Nation goes with his sum of moneys and gives to the *Emperour*, he dispossesses the first, and gives the Degree and Title to the latter; Oh horrible abomination, who hath a voice and hath with-holden, and not cryed in the streets, and published it in the open places, even the iniquity and the abomination, and not cryed against the loathsomnesse thereof, by such desperate mockings of God, through the wickednesse of their purchases? Read diligently the Scripture, *Acts* 8. 19, 20, 21. *But Peter said unto him, thy money*

perish

perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of the Lord. Now compare the practices and sees if the unrighteousnesse of Simon the Sorcerer who was in the gall of bitternesse, doth parallel the strength of the sealed bonds of iniquity of your Patriarks Successors; and finally touching this matter, take this as the summe to your selves, the original and ground of his detestable granting, and your receiving the remission of sin according to the truth of the reckoning of your own account, is the Reprobate spirit of Antichrist.

Read also, O *Italy, France, Ireland, Spain and Portugall*, the seat of your Father the *Pope*, he sits *exalted in the Kingdom of this world*, contrary to Christs example, as King upon the high- John 18. 36.
est mountain, *over many waters*, in the possession of the inheri- Rev. 17. 15.
tance of the promise of Satan, *All these will I give thee, if thou* Matth. 4. 8, 9.
wilt fall down and worship me. The abundance of his corrupt honour and vain glory, with the abominable fruits of the worships of his children, and the Priests actions in iniquity gives testimony of the oath of the witnesse, that he stands principall in the ground of Apostacy; *Hamans* decree which he got Hester 3. 8, &c.
granted for the slaughter of the Jews, and his Gallows of *fifty cubits high*, which was prepared for *Mordecai*, is the figure of your Fathers *Inquisition*, for the taking away the liberty, and Hos. 5. 13, 14.
the destruction of the life of such as God sends to declare against your Traditional worships in Superstition and Idolatry. Matth. 11. 29.
How far is his life from Christs doctrine and example of humility? who in the pride of his heart, sitting on high in the seat and Throne of arrogancy, maketh the comers to see his face, to fall down before him upon their knees to kisse his foot? The abomination and loathsomnesse of the nature of these few fruits are sufficient unto all that have the true sences of seeing and savouring, that his succession is not in the Covenant of grace, according to the election of God, whom men in the flesh have elected and chosen unto the glory of the kingdomes of men in this present evil world. And finally touching the vanity of your conceptions, and the deceitfulnesse of the *Popes* practices, this is the sum of the account of the true record, concerning the absolutions and forgivenesse of sins, which ye

receive

receive from his authorized sons, Your Fathers the Priests, Lucifer which sought a seat above the meek Prince of salvation, is the root and ground of the issues of their grant and warrant of Remission, whose figure and resemblance is the revelation of damnation; He that hath an ear to hear let him hear, and a heart to fear, let him fear.

Zach: 9. 9. Math. 21. 5. Isa: 14. 12, 13, 14, 15, 16.

I have not in every particular remonstrated your Traditions and customes, wherein you walk contrary to the truth, but having the testimony, shall in short shew you how that you are short of the substance, in which the promise is *yea and amen* of eternall life.

Your hearts and minds are not singly and simply joyned to the *Light* of the Lord Christ Jesus, which shines in all your consciences, and thats the cause of the foot-steps of your wayes, and the birth of your words and works, to proceed and flow forth as the fruits of the womb of darkness.

And in how much in all your wayes, words and works, you are short of the Life, of the Light wherewith you are lightned, even by so much you are short of the true way of the Kingdom of God; For be it known unto you of a truth, *That this way is but one, the truth is but one, and that one is Christ the Light of the world, which lighteth every man that cometh into the world.*

John 14. 6. John 8. 12. John 1. 9.

Wherefore be ye not ignorant, that there is only *one true body, one spirit, one hope of the true calling, one Lord, one Faith, one Baptisme, and one communion of the Lords body, one God who is Light*, the eternal Father of all who are children born of the Light, wherewith they are lighted (which cometh from God the Father of Light) unto life everlasting. This then is the witnesse to the whole world, and the message to the whole world, and the tryal of the whole world, their wayes, their words, their works, and their worships; all whose deeds are wrought in the Light, they in the Light have peace, and their hearts doth not condemn them, but such who professe God and the Truth in Christianity, and yet are Swearers, and Lyars, Thieves, Whores, Whoremongers, Cheaters, Covetous, Proud, Envious, Hard-hearted, Mockers, Scorners, Drunkards, Gluttons, Abusers of themselves with mankind, who in worse nature than the beasts nature, change the naturall use of the creature into that which is against nature, these walking, working

Ephes. 4. 4, 5, 6. 1 John 1. 5. James 1. 17.

ing and acting contrary to the *Light* in all their consciences, with the Light are judged and condemned, and this is the condemnation of all the wicked world, *That Light is come into the world, and men love darknesse rather than Light because their deeds are evill*; And such are not an honour unto God, nor a praise unto Christ, whose life savours not of the Truth, nor of the nature of Christianity; their profession shall in no wise be unto their Justification; But in how much they have professed the name of Christ who is the Light, and made the profession of his name the Cloak of their unrighteousnesse; even by so much the more, will the Light in all their consciences be the aggravation of their misery, through judgement unto condemnation. John 3. 19.

Unto this one therefore must all come to be made partakers of the everlasting inheritance of salvation, even unto the *Light* which cometh from Christ, by us to be led unto Christ, who *is the Life and Light of men*, who is the salvation of the Prophets, whom they prophesied of, saying, *I will also give thee for a Covenant of the people, for a Light of the Gentiles, to open the eyes of the blind, to bring out the Prisoners from the Prison, and them that sit in darknesse out of the Prison house, that thou mayest be my salvation to the ends of the earth*; On whom also the Apostles believed, who through Faith in the Light, and obedience to the Light, wherewith they were lightned, were made partakers of the purchase of the blood, and promise of the Covenant (to wit) the salvation of their souls: And behold this is the Ensign and Standard of the Lord, which was set up for the fall and is now setting and set up for the rising again of many in *Israel, and for a sign which shall be spoken against, by whom shall come the revelation and ripping open of all thoughts and hearts*. John 1. 4. Isa: 42. 6. Isa: 49. 6. Luke 2. 32. Luke 32. 34, 35.

Ye people all upon the face of the whole earth, unto that in all your consciences, which revealeth unto you all unrighteousnesse, and the prophanesse, and rottennesse of your own hearts, and the wickednesse of your own thoughts, words, and works, which also is the revelation of the terrible indignation, and of the wrath of God against all the ungodly, and workers of iniquity, even unto that light in all your consciences, must ye all be joyned, your hearts must be given unto it, to be led and to

be ordered, and guided by it, that you may come to witnesse a new Life, begotten by the Light in you, *for except a man be*
John 3. 3. *born again, he cannot see, nor enter into the Kingdom of Heaven.*

As your minds come, therefore to be joyned to the Light, wherewith you are lightned, you by the witness of perfect subjection and obedience to the pure motions of it, will come to know the true and everlasting testimony of the Lord, and be made partakers of the hope of the heavenly calling, and your confidence (not as in the dayes of vanity, sin, and death) will be gathered into the one substance of the spirit of Life, in which you will come to see what is the glory of the living body, which liveth by the faith of the Son of God; Your baptisme will not be as in the dayes under the power of the Elements; For as much as the Testimony of the life of Jesus is the fulfilling of Scriptures. *John* he said that Christ who was the substance should *increase*, but he who baptized with the Elements (as the figure) should *decrease*, signifying also the bap-
Math. 3. 11. tisme of Christ, that it should be with *fire and the Holy Ghost*, which he testified concerning him, of whom he said, *There*
John 1. 26. 27. *standeth one among you of whom ye know not, he it is who cometh after me is preferred before me*; the same also is he which hath
John 1. 11. been in the world, as a stranger upon the earth, *who came unto his own, but his own received him not*, whose life is manifest through the Revelation of the light, wherewith the whole world is lightned, which leadeth unto the knowledge, and
Eph. 4. 5. witnesse of his Baptisme, Crosse, Death, Resurrection, Life, and Communion of his eternal body; and this is the baptisme which the Apostle testified, is only *One*, even the baptisme of the Holy Ghost, and with fire, which *John* said should encrease, through the decrease of the water; Flesh and blood revealeth none of these things concerning the Kingdome of God, which is a mystery unto all the world; how great therefore is the ignorance of the world, to administer those things which they call Ordinances unto Infants, which things are Parables, and altogether hidden things in the substance, from the wisdome of the world? which if the Revelation and Life of the substance be not unto the elder, what profiteth then the Traditional washings or sprinklings, which neither is by commandement or manifest example in the Scriptures, unto the infancy of the

younger?

younger? and what can their Infancy through the figured teach, or learn, or tell concerning the substance, let the worlds Fathers answer this for them.

Unto the crosse therefore of the Lord Christ Jesus ye ought to come, which neither is gold, nor silver, nor brasse, nor iron, nor any other mettal, nor wood, nor stone, nor Image of bone, or any other dead creature; but this is the everlasting testimony of the Crosse of Christ Jesus, *Father not my will, but thy will be done*; he that hath an eare to hear, let him hear, and he that understandeth not, nor knoweth this, is yet under his own *power and power of darknesse*; Understand therefore that the manifestation of the will of God is in and through the Light, wherewith you are lightned which cometh from Christ the true light of the world, which lighteth every man that cometh into the world, unto which Light in all your consciences your minds must be subject, you must wait upon God with your minds in the Light, your hearts turned to it, that you may witnesse the power of it ruling and reigning in you, and working through every Member of your mortal bodies, bringing your wils under it, and subduing and subjecting your affections to it; this is the true Crosse of Christ Jesus, to take up the Crosse, and to walk in Crosse unto your wills and affections, which take up Images, and take delight and pleasure in Pictures, and imaginary likenesses of the Crosse of Christ Jesus; and to walk as quickned Members in crosse to your whole life, as it now stands in the nature and lust of uncleanesse, sin and death, in the enmity to the Life and power of God, and mystery of Godlinesse, in crosse to your foolish, airy, childish, vanities, of Beads, Bracelets, and other Traditional Superstitions and Idolatries, which things are but the significacies of folly and childishnesse in the first nature, which receiveth not the knowledge nor things of God; the Light also wherewith you are lightened, must guide your minds, and stay your hearts and thoughts upon God, and lead you also in crosse unto the Lightnesse and wickednesse of your lives, which stand in the pleasure of vain jesting and idle foolish talking, *in surfeiting and drunkennesse, in chambering and wantonnesse, strife and envying*, in the ground of all manner of sin, iniquity and mischief, which produces and yields the fruits of lying, swearing, pride, covetousnesse, cheating and defrauding,

Luke 22. 42.

Eph: 5. 4.

Rom. 13 13.

dice, adulteries, and whoredomes, dissimulation, robberies, and desperate murders, even in that evill and cursed ground where man is droven from the presence of God, under the power of the agreement of Hell and death, alienated and estranged from the Covenant of Life, yoaked under blindnesse, and chayned with the blacknesse of darknesse, shut out of the Garden of pleasure, and Paradice of God, where nothing can restore the losse which came by transgression, but the power of the Crosse of Christ Jesus, which worketh death to the disobedient and carnall. There is none other entrance now unto the tree of Life (which he that eateth not thereof dyeth in, and perisheth unto everlasting death) but through the *flaming sword*, which is
Gen: 3. 24. set at *Eden* gates, *to keep the way of the Tree of life*: Can your eye read, or your ear hear, or your hearts to receive this ye vain scoffers at the Saints entrance into the holy City, and Paradise of God? You are witnesses to your selves that your Inheritance is not in the Kingdome of Heaven, which is *like unto a*
Math: 13. 31. *grain of Mustard-seed*, which also is likened unto an *Onion* seed, whose perfect fruit being taken out of the natural earth, yet quickly perisheth not, but prospereth, yielding growth from the body of the root more than all roots of the earth. This is the work of Life, the Crosse, which neither is likenesse, imitation nor Image of the things, or nature of death, but the mighty power of God, which bringeth death unto death, which hath passed
Rom: 5. 10, 12. over all men, and reigneth over all men from *Adam* unto *Moses*, even over all that have sinned, who have not known *Moses*, although their sin hath not been after the similitude of *Adams* transgression, from whom *Adam* therefore unto *Moses* you must come, to witness an entrance into *Moses* his house, in whom was revealed the hope of the promise, that should come to passe,
Rom: 8. 4. which also is come in power, in the substance to them, *In whom the righteousnesse of the Law is fulfilled, who walk not after the flesh, but after the Spirit*, who have seen the Prophets day, and
Math: 3. 3, 4, 5, 6, 7, 8, 9, 10. are come through the work of *Johns* cry in the wildernesse, who are no more of the flesh, as in the flesh working the works of the flesh, but through the death of the Crosse, are buried in the separation from the worships, words and works of the first nature, risen and born unto Life, unto the inheritance of Redemption and Justification, into the unchangeable Kingdome

of

of the word of the Covenant, where he that is least, is greater then *John* the *Baptist*, who was the greatest Prophet borne of Math: 11. 11.
women; and thus being passed and translated from death to life, (not as any longer under the power of sin, are partakers of the Elements, or subject unto the carnall Ordinances) are altogether under, and one with the power of the ministration of life, in the communion of the Eternall body of the Lord, and from your superstitions and Images, and nature of iniquitie, and transgression, by the power of the *Crosse* of Christ Jesus, ye must be changed through obedience to the motions of the *Light* in all your consciences into the Image of the glory of the *second Adam*, *who is the Lord from Heaven*; if ever ye shall come to witnesse a hope which will not wither, to be Joyned unto the heiresship of the promise of the Inheritance of the kingdome, which Covenant was made only with *Abraham*, and with the seed of *Abraham*, born of the *free-woman*, which Gen: 22. 16.
by the one Everlasting *Oath of God* is confirmed unto all that by the *blood of sprinkling* are entered *into the City*, where not Heb: 12. 22.
any thing that is defiled can come, for without is the curse, Rev: 22. 15.
even over as many as stand in the ground without the compasse of the fence of the *Paradice of God*, where are dogs, and sorcerers, and whore-mongers, and murderers, and Idolaters, and whosoever loveth and maketh a lye.

Repent, Repent therefore, the mighty day of the Lord God is at hand, wherein he will sift the Nations as with the sive of equitie, and fanne the Inhabitants of the earth with the winde of his wrath, and through all Nations will make an equall separation in Righteousnesse, the Chaffe from the Wheate, the Drosse and Reprobate from the refined Silver, the just from the vile, him that feareth God from him that feareth him not; A day of woe to the wicked, and of vengeance to the workers of iniquitie; in which cometh to passe the Revelation of the Wrath and Indignation of God, which is even ready to be revealed *in flames of burning fire* against all the ungodly; A day of howling to the sonnes of *Sodome*, and of everlasting lamentation to the daughters of *Gomorrha*; Strength shall not defend you, nor Art deliver you, where then will you run for refuge, ye want the wings of the Sunne of the Morning, to fly unto the ends of the earth, the rockes will not rend to co-

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ver you, nor the mountaines move, to hide you, so terrible is the day of the dreadfull Lord God of Hosts, and none like, that even his breath shall shake terribly the foundations of the earth, and the Ilses of the Sea shall rore as Ships in a tempest, the Jealousie of the heavens shall send forth their winds, which shall stirre up the depth of the Sea, and she shall spue out of her wombe, the dead bodyes which her rage devoured upon the earth, also the grave shall give up her dead, that all both great and small may arise, and stand before the great Judgement of the Lord; The trumpet of the Lord hath sounded, and is sounding; Blessed is he that heareth the proclamation of the voyce of the Angel unto the witnesse, and have a right, and a part in the *first Resurrection, on him the second death shall have no power, but such shall reigne with Christ a thousand yeares,* whose day is begun in the earth; he that hath an eare let him heare what the Spirit saith; and when the thousand yeares are finished, the whole number of the deceivers of the earth shall be utterly devoured with the fire of God out of Heaven. A dreadfull sound to the wicked I have heard, the proclamation of the voyce of the Archangel of God, and the noyse of a Joyfull shout from Heaven, of which I *John* beare witnesse, and do hold the testimony as unto the witnesse of the Eternall Decree of God, concerning that which was, and is, and of the Judgement which shall come & overtake the wicked, throughout the mountaines, and the hills, and the caves, and the dens of the earth; woe shall compasse their dwellings, and Indignation and Wrath shall be placed as the bounds of their habitations; who can count the sands which are set for the bounds of the Seas, he also can comprehend the misery of the workers of iniquitie; prepare prepare therefore to meet the Lord, by true and unfained repentance; for of a truth, the Lord God of Heaven and Earth is arisen, and rising in dread to touch the whole earth; say not therefore in your hearts; *Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation,* as a people willing to yeeld unto ignorance, and voyd of the knowledge, *How that by the Word of God, the Heavens were of old, and the Earth, standing out of the water, and in the water, whereby the world that then was, being overflowed with water perished.*

Rev: 20. 6.

Rev: 20. 9.

2 Pet: 3. 4, 5, 6, 7.

But the Heavens and the Earth which are now by the same Word are kept in store, reserved unto fire against the day of Judgement, and perdition of ungodly men.

To your own therefore returne, departing from your forefathers traditions, examine your selves, try your selves, prove your hearts, and see what you have, which will be able to stand in the day of tryall, and not consume in the burning fire of the Lord God, whereby *the Heavens shall be set on in flames, and the Earth and Elements shall melt with the fervent heate thereof*, and all the workes that are in the earth shall be burnt up; and seeing then that all these things shall be quickly dissolved, *what manner of persons ought ye to be in all holy conversation and godlinesse.* 2 Pet: 3. 10.

Feare, feare, dread, and tremble, tremble before the Lord God of Heaven and Earth, all ye hard and cruell, high and lofty, bow down ye Cedars of the hills, and come down ye strong Oakes of the mountaines, into the lowlinesse of the valleys, the Lord God will stop the wayes of the Savages of the Forests, and place Strength in the path of the Lyons of the wildernesse, and their fiercenesse shall no longer devoure the prey, the strong shall starve with hunger, woe to the Deserts, the Lyon for her whelps, and the Beare for her young as being robbed, as being spoyled and destroyed, they shall roare together, they shall run and not have remedy, they shall seek and not have rest, for behold the word of the Lord shall be accomplished in the Earth upon the Herds, and concerning the flocks upon the Shepherds, and upon the Pastors, and the end shall be the consumption of all flesh, which hath corrupted its way upon the face of the earth before the Lord, and with this cometh the determination of time, which shall never bring end to the torment of the wicked, and whosoever worketh and loveth a lye.

O Earth, Earth, heare therefore thy warning, and all the inhabitants thereof, give eare to the sound of the voyce in the day of your visitation, the commandement standeth not far from you, neither is the Word separate in another Nation, so as that you should say, Our arme reacheth not over the Sea to bring it from thence, and who can touch Heaven to bring it down from thence, but the Word is very nigh unto you, in Deut: 30. 14.

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your mouth, and in your heart, that ye may also heare it, and do
2 Pet: 1. 19. it; Therefore unto the *more sure word of Prophesie, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, untill the day dawne, and the day-starre arise in your hearts.*

The Light which through Judgement and condemnation in the secret parts of your minds and hearts, preacheth and propheseth wrath, woe, and the just indignation of God against all unrighteousnesse; this sure word is nigh you, and with you in your beds, in the fields and streets, and market places, the Light which convinceth you of lying and swearing, and double-dealing, and all manner of wickednesse, if you love it and lissen unto the checks of it in your hearts and minds, and so come to follow the Light, which convinceth you in secret of lying and swearing, and vaine jesting, and foolish and wanton gestures and communication; the Light in all your consciences, wherewith you are lightened, which convinceth you of your sins, will lead you out of your sins, and so will come to witnesse sanctified hearts unto God, and you will come to feele your hearts given up unto sanctification, and your minds unto the things of Gods kingdome, and by the Light also, you will come to discerne the two seeds, and the two natures, and you will grow unto the witnesse of the Judgement of the one, from the promise of *Sion*, unto the habitation of the heritage of *Esau*, whose mountaines are places for *Dragons*; And the other unto the Justification of life to be made partaker of the treasure of life, and filled with the vertue of the Lord, in wisdome and a good understanding, which the world cannot receive, unto the true knowledge of the Scriptures, unto the witnesse of them fulfilled in you, which through faith in Christ Jesus, the true *Light*, which lighteth every man that cometh into the
Eph: 5. 13. world, are able *to make one wise unto salvation*; for as all things and deeds which are done and wrought out of the Light, are reproved by the Light, even so also *that which maketh manifest is light*, and the Light wherewith you are lightened is the measure of the gift of God, which he hath given unto all men, and the grace of God which hath appeared unto *all men*, which taught the Saints to deny ungodlinesse, and worldly lusts, through which (that is to say) by the Light, being Judged as

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men *in the flesh*, they became Justified with God *in the Spirit*; the Light will lead you unto life, if you love it and obey it, according to the voyce of it; therefore *to the Law and the Te-* Isa. 8. 20. *stimony take heed, speaking always according to this word.*

Ye *Greekes* in all quarters and parts of the earth, read this commandement, as the quick sharp and short message of the Lord unto you, even of the Righteous God, whom your fathers provoked unto wrath, through their Idolatrous superstitions and all manner of abomination, for which cause he brought their necks under the miserable yoak of bondage, to draw under the cords and chaine of the same Instrument of cruelty of the *Jewes* captivitie; and this came to passe, if peradventure in the time of trouble, they might early seek, and cry unto the Lord with unfained hearts, but from generation to generation, even to the evill dayes of this present generation, he hath not found Repentance in your Land, and therefore could not your Land finde nor feel the day of deliverance, and breach of the bowes of your yoaks, by his hand of Redemption; Repent therefore, lest ye be made an utter spoyle, even unto the determination of time, and there come no end of your misery and desolation: Remember the declaration of the dayes of old, and the sayings concerning the times which are already past; there were a people unto whom the sure testimonies of God were given, but they forsooke the mercy, and through hard-heartednesse, and self-conceitednesse departed from the fountaine, to aske councell of their own wills, in the house of *Rimmon*, they ex- Isa. 49. 6. pected the Covenant in their way; wherefore when Christ the Light came contrary to their conceptions, they rather resisted unto death, then chose to be gathered unto life; they once had the Law and the Prophets, and the testimony of the Law, and the Arke of the Covenant, and the Temple which God gave them, and yet because of their unbeliefe, God spared not the *Jewes*, which were the naturall branches, according to the promise; Heare this all ye Gentiles throughout the earth, *If* Rom. 11. 22. *God spared not the naturall branches, because of their unbeliefe*, why boast ye your selves against the naturall branches, who are your selves fallen from the Root? If God spared not the *Jewes* who received not the Light, which testified for Christ, which was, and is the Light, which shined in all their Consciences?

Shall he spare you, who despise the Light, and in Enmitie to Christ, who is the Light, walke contrary to the Light in all your Consciences? Behold the goodnesse and the severitie of God on them which fell, severitie, but towards the Gentiles which stood, goodnesse, and unto as many as now continue in the good which cometh from God, mercy and peace; but as for such as forsake the Light which comes from Christ, even the [illegible] fruitfull branches shall also be cut off, and with God there [illegible] respect of persons; *And if the casting away of the Jewes were the reconciling of the world, what shall the receiving of them be, but*
Rom: 11. 13. *your torment*, and the resurrection of the life of the seed from the dead, and the redemption thereof from the bondage of the grave, to the glory of God, Amen?

Trust ye not therefore in lying words, even as once the *Jewes* did, saying, *The Temple of the Lord, the Temple of the Lord are these*; say not in your hearts, the wisdome of God is the councell of our fathers, such words shall not save you; or if you farther say, that you have *Abraham* to your father, that shall not profit you, but rather read your birth of the bond-woman, that you may come to the casting out of her seed and generation of her wombe; for be it knowne unto you, *God can out of rockes raise a remnant, and out of stones a seed unto Abraham*;
Math: 7. 22. for not every one that saith *Lord*, shall enter, *for many shall say, we have prophesied in thy Name, and in thy Name have cast out Devills; and yet it shall be said unto them, depart ye cursed workers of iniquitie*; and Virgins also loosed the Inheritance, even such
Math: 25. 12. as were to seek *oyle* when the Lord came; and these are States beyond the conditions of all your *Roman* members throughout the earth; & the Scriptures are true in the declaration as Christ spake, although you are false in your words, and wayes, and interpretations; and if the doore of the kingdome be shut against *carelesse Virgins*, how thinke you that wicked lyers, drunkards, swearers, whore-mongers, or harlots shall have an entrance therein? therefore, whilst you have time Repent; This is the summe unto the pertaking of the purchase, that you follow the Lambe of God, Christ the Light of the world, which taketh away the sin of the world, He is the highest Priest, Prophet, and King, of whom this is the signe and testimony unto Jew and Gentile, *He hath lightened every man that cometh into the*

world;

world; and this is the message unto the whole world, *God is light, and in him is no darkness at all.*

Look therefore to your lives, for behold this day is set before you, *death and darkness, life and light*, chuse you whether, if you perish in your sins, your blood be upon your own heads; henceforth & for ever, prize your time, Remembering that *Esau* had a time, but *Esau* neglected his time, so that when he carefully sought a place of Repentance with teares, he could not finde it. Heb: 12. 17.

This is the testimony which we (that do walke in the *light*, as God is in the *light*) do hold; we know that whosoever is *borne of God*, unto the Inheritance of the kingdome of God, *he sinneth not*, but he that is begotten of God *keepeth himselfe, that wicked one toucheth him not*, and *we know that we are of God*, and we also know, *that the whole world*, who are enemies to God, *lyeth in wickednesse*; And we know *that the Sonne of God is come, and hath given us an understanding, whereby we know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God, and Eternall life*; Oh all ye Nations abstaine from Idolls. 1 Joh. 3. 6, 9.

The Saines by the seed of the Apostated *Jewes* first in contempt were called *Christians*, and we who have received the same testimony of Jesus, by the seed of the Apostated Christians in the Northern Islands, are scornfully called *Quakers*: J: P:

SOme Queries propounded to the *Grecke Patriarke*, and *Pope of Rome*, and to their Doctors, Priests & Pastors, Universities, Schooles and Colledges throughout the compasse of the Regions, of the rule of their two Catholique Churches in all the earth, by them or any of them to be answered, for the sake of truth, and of soules, in how much they are willing to appeare lovers of truth or of soules, and are ready to render a reason of the hope that is in them according to the Scriptures.

Concerning the Word of Faith.

WHat is the faith of Jesus? And what is that which begets any into the true faith of Jesus? Whether is it mens imaginary conceptions of Jesus, and the training up of a people in the blinde traditions of men, or only the word of faith, which cometh from Jesus? yea or nay? *Query* 1.

Qu: 2. What is the ſure word of faith, which gives the true and ſound witneſſe of the life of Jeſus only unto worme *Jacob*, and which word is nigh unto all men upon the face of the earth, and yet is that which the ſinner cannot receive unto life, but reſiſts unto death?

Qu: 3. Can any perſon minister the Word, to beget others into the faith of the word of faith, who have not themſelves received the word; and have any received the life of the word, who knowes not the word, yea or nay? And who amongſt you is cleanſed with the word, that is not in the ſtate of ſinne, under deaths bonds of tranſgreſſion, in enmity to the word?

Qu: 4. Whether can any truly know Chriſt to believe in Chriſt, who never have heard the word of Chriſt? And when and where did any of you ever heare the voyce of the Son of God? And is not that the Phariſees and hypocrites ſtate, to boaſt and ſay that you believe in Chriſt, and have the word of God, and yet never heard immediately the voyce of Chriſt, yea or nay?

Qu: 5. What is that eare in man which being open cannot heare the voyce of Chriſt, who came to make deafe thoſe that heare, and to give hearing to the deafe? And what is that eare alſo, which ought to heare, and is ſtopt? And that eye which ſeeth and is to be blinded, and that eye which is blinded, which Chriſt cometh to open? Shew plainly the five ſenſes of man, which are ſenſleſſe of the word of God, and ſee if you can anſwer how that man in ſenſe beyond ſenſe, hath the true ſenſe of ſeeing, hearing, feeling, ſavouring, by ſmelling and taſting of the good word of God?

Qu: 6. By what was it that the word of life was miniſtred and preached unto the Spirits in priſon? and what is the Spirit which is the priſoner? and what and where is the priſon? and when did ye ever viſit the priſoner in the time of his bondage in priſon.

Concerning the Patriarke *and* Popes *Power.*

Qu: 7. WHat is the key which openeth the priſon doore? and who hath that key? hath either your *Patriarke* or *Pope* that key to open the priſon doore, and to looſe on earth? And what is the matter and ſubject to be looſed on earth? And in what manner will that alſo be looſed in heaven, which is looſed on earth?

Qu: 8. What is the key of *David*, and who hath the keeping thereof?

of? and is there any other key which openeth Heaven or shutteth the door of death, or gates of Hell, besides the key of *David*? Whether either your *Patriarch* or *Pope*, whom ye call *Peters* Successor, hath the keeping of that key? seeing that the Scriptures say, *That the first and the last, he that openeth and no man shutteth, and shutteth, and no man openeth, hath the key of David*, Rev. 3. 7. Rev. 1. 17, 18.

What is the key of knowledge which the Lawyers took away, whereby they entered not themselves, and hindered others from entering, even such as was entering? Did the Lawyers know what that key was then? And do your *Patriarch* or *Pope*, *Doctors*, *Priests* or *Lawyers*, know what it is now? Are you in any other knowledge or wisdome then those Lawyers were, who entred not, and hindred others, yea or nay? And wherein you may say that you differ, do you shew it forth how you differ in the ground and nature? *Luke* 11. 52. *Qu:* 9.

What is that Book and the Seales, and Sealing of that Book which no man in Heaven nor in Earth was found worthy to open? And where was *Peter* then? whether was he in Heaven or in Earth? or was he neither in Heaven, nor on Earth? and the Scriptures not saying, that *Peter* was found worthy at that time, how then can any of your Catholique Churches with confidence now say, that those whom you call *Peters* Successors, the Foundations and Pillars of your Churches, are at this time worthy to do that? or whether can your *Pope* or *Patriarch* do that in these dayes, which *John* saw in his day *no man in Heaven nor in Earth could do*, Rev. 5. 1, 2, 3. *Qu:* 10.

Your Members have said that *Peter* is the Rock and Foundation of your Catholique Churches; I Query whether that was not the *Peter* who is the foundation of your Churches, unto whom Christ (the Rock and Foundation of our Church which is in God) said, *Get thee behind me Satan*, and whether is the *Patriarch* at *Constantinople*, or *Pope* at *Rome* his successor, in his place, yea or nay? *Math.* 16. 23. *Qu:* 11.

Doth not the virtue of the key of knowledge open all mysteries, and if ye have the key of knowledge of the things of God, cannot ye thereby answer all these Queryes or any others concerning the things of God, in the clear understanding of the mystery of Truth in the wisdom of God, yea or nay? *Qu:* 12.

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Qu: 13. *Whosoever committeth sin is of the Devil*, 1 John 3. 8. What then is the ground of the election of your Patriarch and Pope by sinners, and impowred to forgive sins? And in what standeth their power to forgive sins, who are themselves wicked sinners? Whether is the manner of this practice any other in the substance, then Satan seating Lucifer in the Kingdom of sin, falsly to salve up the wound of sin, yea or nay?

Concerning Ordinances, and divers corrupt Traditions and Idolatries.

Qu: 14. WHat is the one everlasting Ordinance of God? which is the seal of the Covenant, and assurance of salvation unto every living soul, which hath partaked thereof, which no Element could give the testimony of, which is the sum and substance (really come unto every true born Member of Christs Church) of all Types, Signes and Shadows, which figured out the substance before it came?

Qu: 15. Whether are your two Catholique Churches, or any of the Members thereof partakers of the one everlasting Ordinance of God, which is the end of all washing, carnall Bread, Wine, and Water-Baptisme, and of all shaddows, Types, and Figures, spoken of in the Scriptures, seeing you in contrary manner to all the prophesies, doctrines, and examples written in the Scriptures, do stand in divers invented shaddows, vanities, and Idolatries, in the practice of the doctrines of your fore-fathers traditions, in opposition to the power of God, and Crosse of Christ Jesus? Read Colos. 1, 17, 18, 19, 20, 21, 22, 23.

Qu: 16. Where doth the Scripture say that to take up Crosses of Gold, Silver, Brasse, Iron, Bone, Wood, or carved Stone, made by the invention of man, is to take up the Crosse of Christ, who came not by man, nor according to the will of man, whose Crosse came with him, contrary to the will of man? What is the Image to the substance? And whether is that any part of the nature of the substance in you, or doth it not rather stand in enmity to the substance, which taketh up an Image of the Crosse among you, yea, or nay?

Qu: 17. Whose doctrine or Commandement was the foundation of your Idol Temples? declare plainly, whether God commanded, or Satan deceived? And what rule have you in the Scriptures, or example from the life of the Apostles, to worship in

Idols

Idols Temples, altogether dry the light of wax Candles, or burning Lamps of Oyl, and to keep your wax Candles burning night and day in your Idols Temples?

Whether is it not great ignorance for a people to seek the Lord out of the habitation and Sanctuary of his holinesse? Wherefore seek ye to find God in Temples made with hands, *Seeing God dwelleth not in Temples made with hands*? And whether do you not understand that those Temples which are not Gods habitation, are the seall Synagogues of Satan, yea or nay? *Acts* 17. 24. Qu: 18.

What rule have you in the Scripture to make a mock of Christ, and the holy Apostles, by carrying about Images (which ye call their Pictures) by day time, with the light of Candles or Torches through your streets, with many persons passing there with hood-winked and disguised as Theeves and Robbers, singing and rejoycing, and making merry over the spoil of the innocent? Qu: 19.

What rule have you in the Scriptures, or example from the life of the Apostles, to light the dead Corps of men and women to the Graves or Sepulchres, with Torches or Wax Candles? Qu: 20.

What precept have you in the Scriptures to call Elements and shaddows, or any of those things, which once were figures, Sacraments, and to carry Bread and Wine through your streets, with a Canopie over it, with Torches or Wax Candles lighted, and one ringing a Bell before it (like the hypocrites sounding Trumpets of their services) and for all people that meets it, to fall down upon their knees before it? Qu: 21.

What rule have you in the Scriptures, or plain example from the life of the Apostles, without adding unto, or diminishing from the Scriptures, or the acts of Christ, or his Apostles, for your sprinkling Infants with water, and calling that an Ordinance of Christ, or Sacrament of your Churches? Qu: 22.

What precept have you in the Scriptures, or president from the life of the Apostles, to pray upon Beads, or to pray to Saints, or to *Mary*, and to crosse your selves with your hands in your prayers, or thanksgivings, or to make bowings before walls, crosing your selves with your hands, babling a few words before you go into your Beds? Qu: 23.

What-

Qu: 24. What precept or example have you in the Scriptures, to make Inquisitions and Inquisitors, to slay the life of Gods witnesses against your Idolatries, and to make Fryaryes and Nunneryes, Doctors, Fryars, Nuns, Jesuits, lay-brothers, beggars, Queristers, Singers, & Ringers, were ever such prophesied by Christ or his Apostles, should come in the Truth, or were ever such in their dayes, yea or nay?

Qu: 25. Where did Christ ever teach, or the Apostles practice the weaning of the garments, and long robes of the several Officers of your Catholique Churches, your long Gowns and Surplices, and whipping Cords about your Loyns, and other Girdles, and Caps, and other disfiguring garments?

Qu: 26. What rule have you in the Scriptures, or example from the life of the Apostles, for your grey Fryars, crown-head shavings, and for your other Officers with their great Bottles, Wallets, and begging Bags, and others with many Boxes, in disguised and hood-winked garments, going through the streets, and from house to house a begging?

Qu: 27. What rule have you in the Scriptures, or example from the life of the Apostles, for your observing set times and dayes of the week and year, to eat Fish or Herbs, or other fruit, and no Flesh, as in your Lents, &c. And to call such dayes Fast-dayes, seeing you eat no flesh, but do eat and drink your fill of other creatures, and some with strong drink or Wine, do make themselves drunk upon such dayes?

Qu: 28. What precept or president have you from the doctrine or life of Christ or his Apostles, for some of your members to whip and scourge themselves upon some set dayes of the year, and to draw blood from their bodyes, and to make bruises and currings in their flesh, and for others of your Officers to lay heavy burdens upon the backs of some your Members, which they themselves will not touch with one of their fingers; to make poor people go upon their knees through the streets, as far as they please, for the obtaining from them the Remission of their sins; and are not you abominably deceitful as well in the manner, as in the matter of this iniquity, in laying only such shame and punishment upon the poor in the world, and do not lay the same upon a transgressor in the same lust and nature, who is very powerfull in the Authority, and rich and wealthy in the world?

What

What precept or president have you from the doctrine or life of Christ or his Apostles to keep and observe dayes and times and seasons, which ye call Saints dayes, saying that ye keep them in honour of the persons of Christ and his Apostles? Are ye not rather a dishonour and stain of their life, who spend such dayes in Idolatries, in surfeiting and drunkennesse, *in chamberings and wantonnesse*, Colos. 2. 17. Qu: 29.

Whether is there any one among you that do witnesse Christ come in you? which he that witnesseth not Christ so come in the flesh is Antichrist; and if Christ be come in the flesh, and dwelleth in you, why then do ye with your flesh make Images of the flesh, for your corruptible flesh to bowe unto? and whilest the spirit which rules your flesh, doth thus dictate and lead you, doth not your minds in the flesh make a mock of Christ, who is a Spirit, and of God, who will only be worshipped in spirit, yea or nay? 1 *John* 4. 23. *Rom.* 8. 10. *John* 4. 23, 24. In these Traditions, deceitful shaddows, and Idolatries, professing the name of Christ, enemies to the power of the Crosse, and order of the doctrine and mystery of the life of Christ, ye are a just occasion of stumbling to the *Turk*, and an offence to the seed in the *Jew*; and this the Lord God will require at the hands of your two Catholique Churches. Qu: 30.

Concerning the Mystery of the Holy Faith.

What is the seed of the Kingdome of Heaven, which is like unto a grain of Mustard-seed, and how comes it to grow to a Tree, and how come the birds of the Aire to lodge therein, and whether is it fruitfull before it be grafted, yea or nay? Qu: 31.

What and where is the field, in which the Pearl is hid? and what is the Pearl to the field, how are they distinguished? and how is the Pearl hid? and by what comes the purchase of the field? and how comes the Pearl to be found? and who are they that have found it, and do keep it having found it, yea or nay? Qu: 32.

What is the seed of God, unto which only the promise of God, of salvation, unto life everlasting, is? Qu: 33.

What was the Image of God which man lost through the disobedience and transgression against the will and commandement of God, and whether all that stand in the disobedient and transgressing state, are not still seated in the lost state, yea or nay? Qu: 34.

How lyes the Image of God now in the dust, and what is the dust to the Image of God? and what is the Serpent? and how Qu: 35.

deth the Serpent feed upon the duſt of the ground? and what is that ground which is not at all ſubſtantial, but duſty, and that ground whoſe ſubſtance is mountains, ſtony and rocky, and altogether barren and unfruitful?

Qu: 36. By what comes the change of the ground? *Moab* alſo hath been at eaſe from his youth, & hath not bin emptied from veſſel to veſſel; what is *Moabs* ſeed now, which in the nature ſtands in the ſame ſtate that *Moab* was then? & whether are ye in any other condition or life then as ye were from the beginning? & as ye have grown in years, ſo you have grown in wickedneſs; whether therefore do ye beleeve that it is poſſible for you to be ſaved, except the ground be changed, & *Moab* emptied, & ye become begotten & born of God unto another life? & whether doth he that is born of God commit ſin, yea or nay? *Jer.* 48. 11. *John* 3. 3. 1 *John* 3. 9.

Qu: 37. What is the ſalvation of Jeſus? from what doth he firſt ſave his people? In plain words ſhew to all people, what is Salvation, Redemption, and Reſtauration, and from what, unto what, and when?

Qu: 38. What is that life of Chriſt, which is ſlain in ſpiritual *Sodom*, which is daily crucified upon the Croſſes of your Catholique Churches?

Qu: 39. What manner of fruit bare that *Almond Tree*, of which *Jeremiah* ſaw a rod? & what is that *ſeething pot*, which *Jeremiah* alſo did ſee? and what is the fleſh which for one day muſt boyle therein? and whether a root and fruit ought to be boyled with the fleſh? and whether will the Broth of theſe things be clean food according to the Law, yea or nay?

Qu: 40. What is that new threſhing inſtrument which is prepared for the hand of worm *Jacob* to threſh withall? how ſhall he threſh the hills to Chaffe, and mountains to duſt? and with what ſhall he fan them? and what is the wind that ſhall carry them away? and where ſhall the chaffe be carried? and in what quarters ſhall the whirle-wind ſcatter the duſt of the mountains?

Qu: 41. Whether the ſeed of the woman, and the ſeed of the Kingdom, which Chriſt ſaid is like to a grain of Muſtard-ſeed, and the ſeed of *Abraham*, and worm *Jacob*, are they in the ſubſtance one, two, three or four, yea or nay? & ſhew plainly without deceit, how that two three or all are one in the ſubſtance, or otherwiſe make manifeſt how in the declaration, ſo alſo they differ in the ſubſtance?

Qu: 42. What is the new creation of God? whether is it new ſhoots of the creation of the firſt man *Adam*, whom God made a living ſoul? do any of you believe that the ſecond is made a quickning ſpirit?

and

and which of these two is the greater, and most full of glory? are any of ye passed from death unto life, from the dishonour of sin & transgression, to see the beauty of the fifth Creation, and to behold the honour of the Lord from Heaven? doe ye beleeve the Revelation of the Son of God, yea or nay? Show how Christ hath revealed himself unto any one of you, 2 *Cor.* 5. 17.

Qu: 43. What and where standeth the Tree of Life, which he that comes to eat thereof, shall never taste of death, and which he that tasteth not thereof in this life, shall never see the day of life? have any one or more of you, in all your Nations, and two Catholique Churches ever seen a leaf of the Tree of Life, which healeth the Nations, and describe how, and by what wind any leaf was blown upon any of your Nations, and shew forth those that are healed thereby of your Nations?

Qu: 44. Whether do you believe the real, substantial, everlasting virtue of the blood of Jesus? If you answer yea, why then in abominable deceit, and miserable ignorance, do you reach for doctrine an infernal place of purgatory? Read the Scriptures, *Acts* 20. 28. *Heb.* 9. 12. *Rev.* 1. 5. 1 *John* 1. 7. *Rev.* 5. 9. *Rom.* 5. 9. and what advantageth the peoples pennance, and the *Popes* and Priests remission of sins, if after pennance, repentance, and remission, they must go into the torment of Purgatory to be cleansed from their sins, to enter into the Kingdome of Heaven?

Qu: 45. What and where is the Sanctuary of God seated, wherein the Saints of God do daily worship, and what is the equall ballance thereof, and the dust of the ballance? Declare plainly what is that which measureth justly all words, works, worships, studyes, wayes and spirits, which reacheth over iniquity, and comprehendeth the mystery thereof, what is that line which measureth the worlds wayes, and the plummet unto which judgement is laid? and what is that Reed which *John* had to measure the Temple of God, & the Altar thereof? and what is that Court which he was not to measure, which the Gentiles tread under foot?

Concerning the studies in Universities, of Tongues, Ministry, Astrologie, Physick, Law and Philosophy.

Qu: 46. WHat is the foundation & chief corner stone of your Universities & Colledges; & do you not reckon *Tongues, Rhetorick, Philosophy*, to be precedent steps leading unto *Theologie*, to the compleating of a Ministry, & as the principle leaders unto the expert practice of *Physick, Law, Astrologie*? and whether are not

these Arts and Sciences, the sum, substance, and end of your studies, yea or nay?

Qu: 47. Whether only the word of God is not the real substance of the ministry of God? & the ground of understanding & true knowledg of all the natural; & whether all Tongues, Arts and Sciences besides the word are not vanity? and whether all that professe the substance yet standing in the naturall, and have not the word from God, as from the mouth of God, are not in vanity and deceit, and in utter enmity to the word, yea or nay?

Qu: 48. Who is he of all your *Patriarchs*, *Popes*, *Doctors*, *Priests* or *Pastors*, let him stand forth and answer by name, which hath received the word as from the mouth of God, to minister it faithfully, as the everlasting Gospel and message of God?

Qu: 49. Who is the *Astronomer* or *Astrologer*, let him stand forth and answer by name, which hath received the word, & dwels in the word, by which the earth & the Sea, & all that in them are, & the heavens the Sun, Moon, & Stars, the habitations of the heavens, & the hosts of the Heavens were made, which made all, & governs all, even unto this day, to building & destroying, to planting & plucking up, which shews the natural causes of all overtures & changes? And let him answer me with the strength of his understanding, whether his predictions are not subject to alter & change, or are they altogether unalterable & infallible? And this will manifest the original to be either the word of the Lord, or the spirit of the Devil; let him tell me whether worm *Jacob* hath a habitation in his house, or shew me how the seed of worm *Jacob* is governed in his house, which if he knows not that, how knows he in what manner the Planets are governed, and Signes are ordered in and about the house of Heaven, *Isa.* 44. 23. *Dan.* 4. 7, 8.

Qu: 50. What is the ground & cause of every disease which is generated in the nature of mankind; & whether you *Doctors* do know the infallible Symptoms of the nature of the diseases? and have you the figure of that root in your Herbal, which is the substantial & effectual cure of such diseases, & how & in what manner ought that root to be applyed as a Remedy for the cure of the malady, and saving of the sick, which if ye knew the virtue, and were faithful unto all persons, considering their conditions, in administring an equal portion of that root, would not your practices preach a testimony to the discovering of the iniquities of all, that makes a prey upon the people for the love of their monies, yea or nay?

What

What is the ground of a just Law? let the Judges, Justices, and Lawyers answer, whether they stand in that ground which was the originall of the Law given unto *Moses*, or are any of them in that ground wherein *Moses* received the Law? Whether are they grafted into the roote of righteousnesse, wherein the good Stewardship of the Lawes is testified to be the preservation of peace in the Nations, which if they answer affirmatively: I further Query; What is the little measure of equitie which measureth all causes, and dealeth just Judgement unto all without respect of persons, in all manner of differences, suits and controversies between man and man, as in one Law and way of equitie and truth, which if the Judges & Justices did Judge by that Law, and the Lawyers plead from the ground of that Law, the Innocent would no longer suffer, nor the oppressed groane under cruelties, through the execution of corruption under the name of a just Law? Qu: 51.

What is the tongue of the learned, distinguish that which is but one from the tongues of mens learning, wch are many in the world? and whether any tongues beside that one, in any measure reacheth to the understanding of the things of God, yea or nay? *Isa.* 50. 4. Qu: 52.

Whether is Philosophy in contrariety unto, or in unitie with the tongue of the learned? and what is the originall roote of Rhetorick, and ground of Philosophy? and can any receive the tongue of the Learned, to speak forth the things of God, in the wisdome of God, in whom the ground of Philosophy, and roote of Rhetorick remaines? and is not the roote knowne by the branch, leafe, and blossome, which springs from the roote, yea or nay? Qu: 53.

What Bottle is that which is only proper to receive in it the old wine of Rhetorick, and dregges of Philosophy? And what bottle is that which receiveth only the new wine of the kingdom? and whether is it possible, that these two can be contained in one bottle, without breaking the bottle? And what is the old bottle which cannot hold new wine? Whether are not you that old bottle which never was broken, yea or nay? Qu: 54.

What ayre is that wherein *Paul* said the Saints shall meet the Lord? whether is it one of the foure Elements of which the Philosophers said mans naturall body is composed of? Whether is it a naturall Element that shall for ever comprehend Christ, and the Saints spirituall life? seeing *Paul* said, and so shall we be ever with the Lord. But if ye say that that ayre is not one of the Elements which the Philosophers wrote of, answer then according Qu: 55.

to

to the Scripture, and shew by the witnesse of God, what that ayre is, if not an Element? 1 Thes. 4. 17.

Qu: 56. Whether doth not your Philosophy informe you, that if there be a third, of necessitie also there must be a second and a first, which ye Doctors of *Athens*, or other Officers of the two Catholique Churches throughout the earth need not have gon to *Rome*, or other Colledges or Schooles to have learned, seeing most of the meane and vulgar in your accounts could so farre informe you, in your own places and streets; But without controversie, to the ends of the earth you must first goe, ere you come in truth to answer this my Query: *Paul* said that he knew a man which was caught up into the third heaven, what was the first heaven, wherein *Paul* made his first entrance, coming out of the Jawes and prison of death? And what was the second heaven, and the third heaven, in which he saw the Revelation of things unlawfull to be uttered? And whether the first, second, or third heaven is beneath, but equall, or above the ayre which *Paul* spake of? And finally speak plainly, whether can a man in his wit, by his wit or wisdome politicall, his knowledge historicall, the exercise of his arts and parts sylogisticall or philosophicall, or by any of your studyes Theologicall throughout your Universities and Colledges, Answer these Queries concerning the things of God, according to truth in the wisdome of God, to speak as the Oracles of God, yea or nay? 2 Cor. 12. 2.

All ye Officers of the two Catholique Churches, if truth be with you, you will be glad of an occasion to Answer, and lay open the deceits and Errors of hereticks, for the confirmation of every honest heart, and establishing all simple soules in the doctrine of truth. Be wise in your generation, for your owne actions will testifie in the hearts of the people, either for you, or against you. Fury may proclaime a fire in your bosomes, and you may order this writing to be burnt with fire, but that will publish your envie, and preach your spirits to be of the author of murder; I tell you in time, such an action will work your own confusion, and afterwards God of a truth will plead with you by fire: Truth is above deceit, and can stop the mouth of the deceiver, and gainsayer; but the worker of iniquitie seeketh to hide his head with a cover. For the truth sake simply this is given forth, by one who hath counted all things losse, that he might gaine the truth.

Your answers will savour of the best Zeale, which ye may send dire[illegible]

directed, to be delivered unto *Gerrard Roberts*; dwelling at the sign of the *Flowerdeluce* in *Thomas Apostles* in *London*, in *England*, for him whom men call *John Perrot*.

Though they say the Lord liveth, surely they sweare falsly, saith Jere: 5. 2.
Jeremiah; All Doctors, Priests, and Pastors, that do preach and declare with their tongues Christ to be *the way, the truth, and the life*, and yet walk contrary to the light, which lighteth every man that cometh into the world, such are liers and false swearers, for Christ unto them is not *the way*, neither in them is he *the truth*, nor *the life*, who walk contrary to the light, wherewith they are lightened; *I am the light of the world*, saith *Christ*, *which lighteth* Joh: 8. 12.
every man that cometh into the world, saith *John*, who was a true- Joh: 1. 4.
nesse of the way, and of the truth, and of the life; who himself nor his words, was neither the way, the truth, nor the life; for his testimony was true concerning Christ, who is the way, the truth, Joh: 14. 6.
and the life. *Paul*, *Peter*, *Mark*, *Luke*, *Matthew*, *John* and *Jude*, they also were witnesses of the true light, which lighteth every man that cometh into the world, whose testimony was of Jesus the Christ, they were not that Christ, neither were their words, or writings, or Epistles that Christ, which they by their words and writings before all men bare witnesse of, who is the light which lighteth every man that cometh into the world, which is the way, the truth, and the life, which is the word of God, of whom and by Joh: 1. 1.
whom, *the worlds were made*; and the Prophets prophesied of things Isa: 42. 6.
to come to passe, which are come to passe, and coming to passe, which testified of the light, *which is come into the world, and lighteth every one that cometh into the world*, according to the word of Isa: 49. 6.
prophesie.

The Scriptures do not say that they are the word, but they say that by the word which was in the beginning, which was with God, and was God, the heavens and the earth was made, which was before the Scriptures was, by which word, the Scriptures came to be written, which saith that the name of Christ, who is the light Rev: 19. 13.
of the world, is called the *word of God*.

Now all that say that the words of the Prophets and Apostles is the way to life, they are out of the way, speaking in the darknesse of this world, their testimony is false, and they are Antichrist, for the way is but one, and Christ is that way to the father, who is the light of the world, which lighteth every man that cometh into the world, for the Scriptures and writings of the Apostles they were not

Joh. 14. 6.

Joh. 12. 49.

Joh. 3. 19.

Joh. 8. 47.

2 Cor. 3. 6.

Heb. 2. 10.

Joh. 16. 13.

2 Cor. 3. 18. & 4. 13.